

WORONI 8

Volume 35 No. 8
July 19 1983



Registered by Australia Post
Publication No. NBF 3619

1. Political Economy

Political Economy, a central theme of this issue, is topical in respect of struggles at both Sydney University and ANU. The recent capricious decision by the Sydney University administration to cut the Political Economy course there has led to a massive student uproar. Rallies attended by five hundred people or more have been held over the last few weeks to protest against the cuts and the suspension of five students by the Vice-Chancellor. The editors wish to add their voices to those of hundreds of others who have written to the Vice-Chancellor and to various Ministers of Education protesting about the suspensions.

Here at ANU we can learn from the Sydney experience. In an article contained in this issue Paul Flanagan provides ample evidence to suggest that there is a strong desire to establish a Political Economy course at ANU. The recent success of the Political Economy

Society is an indication of the strength of the movement. One can only hope that the highly conservative Economics Faculty will see the light in the near future.

2. Faculty of Arts Review

The report of the Faculty of Arts Review has been published and contains some thought provoking suggestions as to how the Faculty might be restructured to make better use of resources. Initial reactions indicate that the majority of staff are opposed to the report. This issue contains a summary of the recommendations. All Arts students are urged to read them, and bring their opinions to the student meeting which will take place early this semester, to consider the report.

3. Overseas Students

Woroni 8 also contains material relating to overseas students. Recent develop-

ments have been somewhat disturbing. The Ministers for Education and Immigration have announced a quota for the intake of overseas students for 1984 and have resolved to interrogate the financial backgrounds of applicants to determine eligibility. These measures on top of the suggestion that the 'visa' charge for overseas students might be increased, smack of a similar parochial and nationalistic attitude that characterized the Fraser government's policies on overseas students.

4. Middle East

This issue also contains articles relating to the Middle East. These are relevant to the impending debate at the next S.A. Meeting which will consider whether the Australian Union of Students will have a policy on Palestine and if so, what that policy will be. You are urged to attend this meeting which is one of the most important of the year.

APOLOGY

The Editors wish to apologize to Amnesty International for page 23 of Woroni 7 which could have been read as associating the group with the struggle to establish a Palestinian homeland. We appreciate that Amnesty seeks to remain independent of political organizations, a fact which we pointed out on the page itself. We would note however that a recent issue of Amnesty's Journal highlighted the plight of Palestinian political prisoners and while this does not implicate Amnesty with all Palestinian causes, it does indicate a recognition of the degree of persecution which the Palestinian people suffer. The editors would also like to invite Amnesty members to submit articles to Woroni whenever they are able.

KINGSLEY STREET SCANDAL

THE YARTS AND YOU

A search for priorities, immortality and some suitable real estate.

Under the cover of mid-semester break, the great cogs in the Chancellery have been trying to grind out a *fait accompli* while attempting to make as little noise as a pencil sharpener.

But! even open-plan offices have walls and all walls have ears.

The plan is to turn the Kingsley St. Hall into an art gallery for the display of some of the National Gallery's collections with adjoining wings used for the University's esteemed treasures.

This is no money for the Library but it seems sufficient [slush-] funds to acquire more Art.

Art like character assassination, getting pissed and star fucking is a very sacred cow throughout academia and in particular at ANU.

But where do our collective priorities lie? The current users of the Hall are 2XX, the Food Co-op, the Fitness Testing Laboratories and various activities of the

Sports Union. Does the National Gallery have greater priority than these users?

You may well ask other questions — where is the money coming from? (our ferret smelt a rat — see next issue of 'Woroni')

— since when was Art a greater priority than food and fitness? Let them eat cake indeed!

— how are such important decisions made without full consultation?

— why should the Food Co-op be pushed into asbestos lined rooms so the National Gallery can extend its empire?

— after whom will *this* gallery be named?

The decision is at this stage only executive and may yet be brought before the University Council for a fuller enquiry.

Voice your protest on the petition at the Food Co-op, 2XX, the Sports Union and the Health Centre.

(And perhaps examine your own beliefs on Art?)

MORE NEXT ISSUE.



Students Association Meeting Wednesday 27th July 8pm Union Bistro

VINEGAR HILL

Taswegians unite, gad I can hear the call to man the wheelbarrows struth 100,000 more to go. Robin Gray, quintessence of mediocrity, has suffered a stunning defeat. God wins! Gosh I hate to see a grown man cry. Still as if in the grasp of the great Queensland king, Gray is gunna build the dam himself. However he should know that green life will triumph over money heel heel Further, Lake Burley Griffin had a wet dream.

And now to the big news of the week. Recently the High Court of this fine land has given notice —

Jerrymander Cannot Save Joh! This is definitely wonderful news 'cause we all know that Joh will just hold the funny tick paper time before the aforementioned court can bring down (or in this case bring up) its decision. But! Take heart mates! Should our very own JR er . . . sorry Joh, try that little manoeuvre, it could only make Joh break the law (gad what am I saying) One would hope that it's just a tricky line but as 1983 conclusively proved with March 5th and June 27 vogons can cry.

Again the would be's of this world are

sitting in their rooms listening again and again to the recorded voice of the former David Crumb gurgling Russian Vodka with Ivanho and son and thanxx to 2XX for replaying the noises. During that radio play I heard the crux of the plot actually uttered, with glasses filled and held high standing near the fireplace — went thus: Ivanhoe: Sputnik! Crumb: Essendon! Struth and on public radio yet!

So to the joke of the week — since I missed the last issue you get two.

Three men on a desert island: A doctor, lawyer and accountant. One of us must swim through these shark-infested waters to save us. The straws drawn and the accountant goes in: the sharks however provide an escort and don't harm him. The other two stunned in disbelief say "Oh I know — professional courtesy!"

Did you hear about the American doctor who thought that a specimen was an Italian astronaut! Cheers, Bruce with help from R.E.Mc



Anybody interested in learning layout technique is welcome to attend a short LAYOUT COURSE on Wednesday 27th July in the Woroni Office in the Union Building at 1pm



Canberra CISCAC will be holding an Educational Week in solidarity with the Nicaraguan and Cuban Revolutions, July 19th-26th, commemorating the respective anniversary dates of the liberation of these countries.

On Tuesday July 19th, in the Boardroom of the ANU Students Union, at 8.00pm, we will celebrate the 4th anniversary of the Nicaraguan Revolution with a video presentation and educational talks on important features of the revolution.

On Tuesday, July 26th in the Boardroom at 7.00pm we will celebrate the 30th anniversary of the attack on the Moncada Barracks and the 25th anniversary of the Cuban revolution. This will adopt the same format as the 19th, with video and educational presentations.

Both evenings will provide ample opportunity for questions and discussion. Refreshments will be provided.

For more information contact John on 49 2755 or 47 8813 or write to P.O. Box 606, Dickson, ACT 2602.

INDIAN STUDENTS' ASSOCIATION

will be showing the movie 'ANNAND'

at 6pm

on SATURDAY JULY 30th

in the H.C. Coombes Lecture Theatre

Admission is free

All welcome

LETTERS



Dear Editors,

We would be pleased if you can publish the following information about our association in 'Woroni'.

The Indian Students' Association of ANU recently conducted an Indian Cultural Night at the Refectory and was attended by well over 300 people. There were many classical Indian dances in traditional Indian costumes and variety of programs including instrumental music, Nepali dance and even Australian folk music. Nice Indian snacks, sweets and curry were served. The Indian Students' Association is much thankful to ANUSA for every help without whose help the program could not have been held so successfully.

We are screening an Indian movie titled 'ANAND' at 7pm on Saturday, 30 July in H.C. Coombs Lecture Theatre. Star cast of the movie include Rajesh Khanna and Amitabh Bachan. We will also be screening short documentaries on Taj Mahal and Kashmir. *Admission is free and open to all.* Tea/coffee and biscuits will be available during the program. Please come and bring your friends!

Thanking you,
Sincerely,

Prakash C.S.

PRESIDENT'S REPORT

Most of the events over the last month have revolved around official university committees.

1. Women's Studies

Students started 1983 with a protest about the loss of a staff member in Women's Studies. The Resources Committee on July 4th decided that there should be two staff members for the program. The conclusion is that there will now be a senior lecturer and lecturer in Women's Studies and both will be tenured.

2. Resources Committee

There appears to be a slight improvement in resources for the faculties in 1984. This has already meant that Women's Studies will have two positions, that the new Population Studies will get off the ground, that there will be a new lecturer in Macro Economics and improved staffing in Science.

Resources decisions will be occurring during August so that I would still like to hear from students in the Physics Department, Human Sciences Program and Romance Languages about their needs.

HUMPHRIES

Dear Editors,

I seek your indulgence in taking some space to reply to a letter in your last edition in which I was misquoted.

The former Administrator of the Students' Association, Gary Humphries, claims in his letter ('Woroni' Vol.35 No. 7) that:

"Rohan Greenland asserts in his letter ('Woroni' Vol. 35 No. 6) that I was never declared elected President."

If Mr Humphries cared to read my letter carefully he would have discovered that I actually said:

"The Students' Association General Meeting at which he claims to have been declared elected had no quorum.

As a consequence Humphries was never *validly* elected President."

At that meeting a number of Independent students and a disaffected Liberal repeatedly called quorum. Humphries appointed two stooges to count the number of members present. Despite the fact that there was clearly less than 50 members there, the stooges reported that a quorum was present.

Humphries says "I declared the SA meeting quorate." Enough said.

Mr Humphries knows that there was no quorum at that meeting and that he was never validly elected President. If Mr Humphries cares to reply to members' letters through the pages of 'Woroni', I trust he will in future have the decency to quote them properly.

Yours etc.,
Rohan Greenland.

AMNESTY

Dear Editors,

I refer to Woroni 7 and in particular to page 23 (which was not numbered). That page was devoted to an advertisement promoting Amnesty International. A small piece of text was surrounded by 10 assorted pieces of art work which appear to have been intended to promote Amnesty International.

Four of these pieces of art work are not only defamatory and misrepresentative of the position of Amnesty International but make statements concerning a contentious issue, namely the creation of a Palestinian homeland, which are not balanced by an opposing viewpoint.

In relation to the defamation of Amnesty International the advertisement contains the clear imputation that Amnesty International supports the Palestinian cause and further by its work aims to promote this cause. Not only is this false, but it contains the suggestion that Amnesty International makes judgements as to the appropriate methods of government and the division of a country into separate nations. Such a statement undermines Amnesty International's concern which is for the rights of prisoners of conscience to be released and for all other prisoners to be free from violence. The pursuit of such a goal has demanded and will continue to demand total impartiality if the organisation wishes to remain an independent voice of protest.

Yours faithfully,

Z. Lejins



Dear Eds,

Recently some graffiti appeared at the law school which said: "Do women get justice at the law school?" I believe that this question could be extended to include "Do non-anglo-saxons get justice at the law school or, for that matter, at any other faculty in the university?"

There is some evidence to support such a claim. How is it that there are disproportionately fewer non-anglo-saxons at tertiary institutions as compared with their numbers among the Australian population as a whole? Perhaps academia is not directly connected with this but how

is the fact that among tertiary students non-anglo-saxons generally do not achieve as high grades as anglo-saxons accounted for?

Notwithstanding the facile explanation that anglo-saxons are inherently more bright, or even the realistic explanation that cultural disorientation or alienation, and lack of motivation to achieve in a society which will regard them as freaks or inferiors, prevent Australians of non-anglo-saxon origin attaining the same results as their anglo-saxon counterparts, there is another explanation, and that is downright prejudice when students' papers are marked.

Of course racial prejudice is extremely

hard to prove; (who's going to admit to it anyway?), nor would I wish to imply that this sort of thing is prevalent among all assessors, but at the same time from my experience of university life I find it extremely difficult to believe that it does not occur at times, and that there are not racists among the university staff. For the most insidious aspect about racial prejudice is that quite often the worst offenders are not even aware of the fact that they are practising it. This is especially the case where many anglo-saxon Australians have been brought up from an early age to regard people of different national origins as wogs, gooks, etc.. that is to say, where it is a cultural trait. Yours, D. Vassos

3. Faculty of Arts Review

The review report is out and details are provided elsewhere in this issue. The aftermath of the report provides an excellent opportunity for students to propose changes to their faculties and their departments. Get a copy of the report from the Dean's Office and come along to public meetings on the subject.

4. Admissions Policy

Following the sudden jump in enrolments in 1983 the university is anticipating similar demand in 1984. To this end the University have set a ceiling of 1,500 new enrolments for 1984 and, of these, the number of school leavers should not be decreased. I hope to explain the rationale of this in a later issue and why it is flawed. What it will mean is a re-examination of resources such as accommodation so as not to repeat this year's debacle. It may also mean that mature age students are squeezed out of tertiary study.

5. Havelock House

There is a dire need for low-cost accommodation in the A.C.T. To this end the Australian Social Workers Union,

ACT Council of Social Services and the Trades and Labour Council have organised a picket of Havelock House. Havelock House could potentially provide 300 low-cost rooms but is currently being used as office space by the Australian Federal Police. It's not even good office space. Show your support for low-cost accommodation and the use of Havelock House for this purpose by visiting the picket line.

6. Students' Association Meetings

This term will have important Association meetings. The first will deal with childcare, the ratification of the current AUS Education Campaign and the Middle East debate. The latter is an important and topical area of discussion.

Future items of business will be student organisations and the education policy of the Association.

7. Questacon

One of the more pleasant aspects of my duties was a visit to Questacon. Questacon is the universities science display to the public and features displays that involve participation by the observer. Questacon is a refreshing, remarkably non-esoteric display which is a

credit to the ANU. I recommend you go along to one of the advertised open days. Questacon is located in the old Ainslie Infants' School building.

8. Unfinished Business

The SRC Constitution Review Committee is building up momentum and it is hoped that something will be available for discussion by the beginning of third term.

As far as the Cottage is concerned the next meeting will probably be in the third or fourth week of this term. I am sorry about the delays.

9. Activities

The rest of this term will be full of activities. These include a Political-Economy Campaign, Sexual harassment forums, the deregulation of compulsory units at the law school, public meetings around the Arts Faculty Review, Peace Week, Central American Solidarity activities, debate on student organizations, the Middle East debate and Bush Week.

Now is the time to become involved.

THE FACULTY OF ARTS REVIEW REPORT SHUFFLING THE PACK?

The Faculty of Arts Review has at last come out. A committee was established at the end of 1982 to review the Faculty of Arts. Although many of the changes are administrative, they are justified by the review on educational grounds and will have educational consequences.

This article seeks to outline the contents of the Review Committee's report rather than provide a critique. The arguments that follow are those of the review and not necessarily those of the author. Copies of the full report are available from the Dean of Arts' Office. It is hoped that future issues of *Woroni* will contain debate, comments and letters about the report and that there will be public meetings on the subject.

1. Background

There have been pressures on the Arts Faculty to look at structural change with the trend of declining enrolments and declining funds at the ANU and what appears to be a large number of small departments. Economics and Asian studies had already completed reviews. It was felt that a review would mean a less ad hoc future for the Arts Faculty.

The review committee consisted of:-
Professor I.P. Barko, Dept of French Studies, University of Sydney.

Professor M.J. Charlesworth, School of Humanities, Deakin University, Geelong
Dr K.W. Knight, Principal, Kuringgai College of Advanced Education, Sydney.

Professor M.I. Logan, Dept. of Geography, Monash University, Melbourne.
Dr Beryl Rawson, Dean, Faculty of Arts, ANU.

[A major failing was not having a student member even though this is standard procedure and the Students' Association requested it.]

The main brief of the committee was to look at the administrative structure of the Faculty, although, as stated before, this has various educational consequences.

2. Changes since 1976.

The small departments and programs have had little change in staff numbers (except Fine Art), Medium size departments have changed a little and three large departments have shrunk while one has grown. While staff:student ratios are comparable with other universities, the review states that the uneven size (and thus power of departments) and the "steady state" funding make innovation difficult.

It is argued that for innovation to occur a change of structure is necessary.

3. Evaluating the Faculty

Before examining the structure, the review committee looked at the value of having an Arts Faculty. This was considered valuable, but on the basis that it could be justified as "valuable knowledge and skills for their own sake". Arts Faculties cannot be justified in terms of "usefulness or . . . practical relevance" (p.8). It followed that justification of areas of study could not be based on vocational ends or student interest (p.9).

No area of the Faculty was found to be without academic validity. Areas of the Faculty were found to be generally of a high standard (staff, graduates, etc.).

The only major area of difficulty was the current structure. The stated disadvantages of the present set-up were its restriction of innovation, difficulty in changing, duplication of offerings, lack of co-ordination, staff leave in small departments and problems of continuity. Bigger organisational groupings would

overcome these problems and have many advantages. The new structure proposed would provide this in the interests of "the 'common good' of the whole Faculty." (p.15).

4. Proposals for New Academic Groupings.

Existing departments and programs would be put in larger groupings called 'centres'. These centres would become the budgetary and staffing unit.

a) Prehistory, Anthropology and Environmental Studies Centre.

This would combine Prehistory, Anthropology, Geography, Human Science and Population Studies.

The advantages are stated as the best way to justify the continuation of Geography, that it would be a better way to link in with the research schools and that it would bring fieldwork departments together. As well as this there are apparently many similarities in courses and others would be complementary to "create some interesting sequences" (p.17).



The new development of population studies (roughly demography) would fit in well here and could be developed.

Linguistics may also be added since it has considerable ties with Anthropology in the field of Socio-linguistics and is a fieldwork department.

b) Languages Centre

The discussion of the re-organisation of European languages is the longest in the report (12 pages) and is likely to be one of the most controversial.

The first option proposed was a European Studies Centre dealing with languages, culture, history etc. This was "regrettably" abandoned on resource grounds. Efforts should be made to create an inter-disciplinary program in the area.

In coming to its conclusions the report firstly argued that, contrary to the belief of many language staff, languages are a valuable area of study in their own right especially with a linguistic approach. It was then argued that there was no necessary link between language teaching and literary study. While the connection could be optional it ought to be organisationally severed. Finally it was argued that civilization courses (culture, society etc.) had a basis outside of just language and in other disciplines.

It is proposed to establish a language centre to house Russian, Italian, French and German. Linguistics may also be part of this and links would be sought with Asian languages. The Centre would concentrate on language but would not do so exclusively. Literature and Civilization streams would be available in conjunction with other centres.

Problems of the inadequacy of languages labs were noted.

C) Fine Art, Literature and Philosophy

It is proposed to change the English Department to a Literature Department since it already teaches more than English literature (i.e. American and Australian literature). This would then co-ordinate all literature studies.

Fine Art is grouped here, the report states, because it is so already and because "it has much in common with the theoretical concerns and literary traditions" (p.30) of literature.

Philosophy could have been placed in various groupings but the current interests of the department are said to be "of the humanities" as evidenced by its existing links with English and Fine Art.

d) History, Classics and Women's Studies.

History and Classics have in common a study of the past. Classics is much more than this and must be kept intact, languages and all.

The rationale for the inclusion of Women's Studies in this Centre is that Women's Studies has a historical dimen-

sion and existing links with the history department. The reports states that Womens Studies could possibly be placed with Sociology and Political Science. The link between Classics and Womens Studies may seem obscure but apparently

"... some of the preoccupations of Womens Studies (e.g. patriarchy) have their origins in antiquity, and a juxtaposition with classics could broaden awareness of the range of societies and kinds of evidence on which the study of women can be based." (p.32)

e) Politics and Sociology

According to the report, these departments have overlapping and complementary interests in methodology, public policy and Australian society. There is also a need to rationalise offerings in social and political theory.

5. Wider Interdisciplinary Studies.

Current programs such as Aboriginal Studies, Australian Studies and Development Studies would continue to straddle the new centres. Interdisciplinary studies would be fostered and encouraged. Coordinators of programs would be appointed to do this.

6. Administrative Structure

It is envisaged that no one centre ought to be too large or too small. Staff sizes for each centre would be -

(a) Language Centre	10
(b) Fine Art, Literature & Philosophy	29.2

(c) History, Classics and Women's Studies	26.1
(d) Prehistory, Anthropology, Linguistics and Environmental Studies	38.2
(e) Politics and Sociology	28.7

The details of the administrative structure are not spelled out. No mention is made of students. The diagram below helps explain the proposal. It is clear that each centre would have a Head who would be the link with the Dean. Each Department and program would still have a chairperson or co-ordinator who would liaise with the Head of the respective centre. There would be a centre committee which may operate like a mini Faculty Education Committee. There may be departmental committees and co-ordinating committees for interdisciplinary offerings.

General staff and non-salary needs would be organised on a centre basis with final responsibility remaining with the Dean.

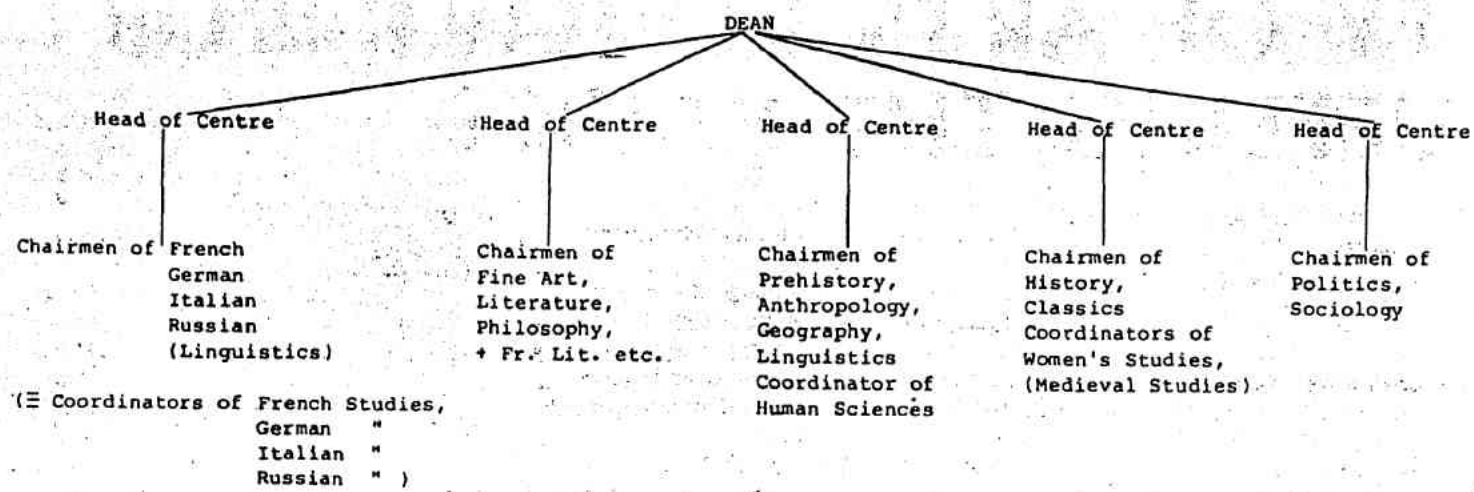
In order to encourage innovation and change a special pool would be created by taking, for example, 5% of the faculty's budget. This would be labelled the Special Reserach Fund. A smaller pool, Teaching Development Program would be created to infuse new life into existing courses and joint appointments would be encouraged.

7. Summary of Recommendations

The preceding discussion has highlighted the more significant aspects of the report. So brief a summary cannot do justice to a 50+ page report so the summary of recommendations are extracted for further information.

WHAT DO YOU THINK OF THE REPORT?
Student Meeting
1pm July 22nd
Union Board Room

an analysis of the report will be printed in *woroni* 9



WAZ

LENIN

SKIN HEAD?

TRUCK

**THE AUSTRALIAN NATIONAL UNIVERSITY
ELECTION OF MEMBERS OF COUNCIL BY
UNDERGRADUATE STUDENTS**

1. I give notice that it is necessary to hold an election of two members of council by the undergraduate students of the University.
2. Persons eligible to vote are the students of the University enrolled for study for:
 - (1) degrees of bachelor (other than for the degree of Bachelor of Letters);
 - (2) units or subjects forming part of a course of study for a degree of bachelor but who are not enrolled for a degree of bachelor.
3. There are two seats to be filled consequent upon the expiry of the terms of office of Mr J.T.M. Dalton and Mr P.A. Walker on 29 September 1983. The members elected will hold office for one year from 30 September 1983.
4. I invite nominations of persons for election. In accordance with the provisions of the University Act, each person nominated must be a student of the Australian National University and have attained the age of 18 years.
5. The nominations must be made in writing by two persons qualified to take part in the election and must contain the written consent of the candidate to his nomination. Subject to this requirement no particular form of nomination is prescribed but specimen nomination forms are available from my office.
6. Nominations must reach my office by 5.00pm on Tuesday, 26 July 1983. They should either be delivered to my office in the University, or posted to 'The Returning Officer, Australian National University, G.P.O. Box 4, Canberra City, ACT 2601'. In either case the envelope should be clearly endorsed 'Election by Undergraduate Students'.
7. If there are more than two nominations a ballot will be necessary. Each person eligible to vote will be sent a voting paper and a notice setting out how the voter's preference is to be shown and pre-prescribing a date and time by which voting papers must reach the Returning Officer.
8. A list of persons qualified to vote and the provisions of the University Act, Statute and Rules concerning elections may be consulted at the office of Assistant Registrar (Student Administration) lower ground floor, chancery Annex.

G.E. Dicker
Registrar and
Returning Officer

SEXUAL HARASSMENT: a new grievance procedure for ANU

Staff and students are presently co-operating in establishing a Sexual Harassment Grievance Committee. We hope this committee will:

- 1) set up a complaints telephone line;
- 2) be empowered to take action on sexual harassment complaints;
- 3) publicize the issue of sexual harassment on campus.

ANU presently has no statistics on sexual harassment. However statistics gathered by the University of New South Wales Women's Research Project, in 1980-81, gives us one profile of sexual harassment on a university campus. Of the cases of sexual harassment reported, 30% of harassment came from students, 13.2% from administration or maintenance workers and 56.5% from academic staff. In those cases reported to the Women's Research Project, attempted rape was the form of harassment in 15% of the cases. Other forms included touching of the victims' genitals, and obscene

phone calls. In all of the reported cases the harasser was male, and the harassed, female.

SEXUAL HARASSMENT MEETING OPEN FORUM

Thursday 28 July, 12.30pm
Counselling Centre Group Room

Agenda:

1. Discuss definition of Sexual Harassment.
2. Establish the grievance procedure committee:
 - a. its membership
 - b. its brief.

We are still working on an adequate definition of sexual harassment. For the moment, we may use the definition from Adelaide University:

Sexual harassment refers to behaviour of a sexual nature, either verbal or physical, which is not welcome, which is personally offensive, which impairs morale, and which therefore, interferes with the work effectiveness of its victims . . . by creating an intimidating, hostile or offensive learning or work environment.

Although there may be some cases of harassment of men, sexual harassment is mostly perpetrated by men upon women. Definitions are worthwhile, but do not adequately explain how it feels to experience such harassment. Definitions do not say how it feels to be intimidated or provoked into having a drink, dinner, or more, at the cost of a job or marks. We feel vulnerable when men make remarks on our appearance, making us aware that they feel they have the right, to assess, comment on, or abuse us, as women. The situation is difficult to challenge. A strong response may provoke further harassment or recrimination. In a society which treats rape and sexual harassment generally as individual cases of deviance,

and which provides no adequate recourse for the victim, women who are the 'victims' are left feeling alone and isolated. Some people think sexual harassment is about sex, but it is about power, of one gender over another.

As in most other institutions, sexual harassment on campuses is something which *everyone* knows about, and yet which *no-one* knows about. Information on harassment 'who to watch out for', travels by word of mouth. We all know it exists, and where it exists; yet sexual harassment is not an issue which is formally recognized within the institution.

We hope that the Grievance Procedure Committee, will go some way towards bringing about formal recognition of sexual harassment on the ANU campus, and provide support and assistance for complainants. If you are interested, please come to the open forum on July 28th at 12.30, in the Group Room of the Counselling Centre.

Leisa Simmons Women on Campus
Kathleen Orr

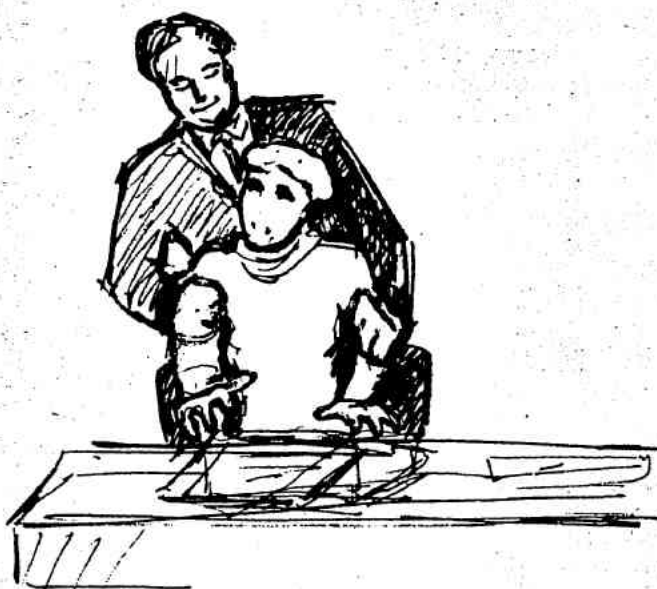
nominations are open for one SA rep

on the sexual harassment

committee

nominations close 5pm

wed 27th july

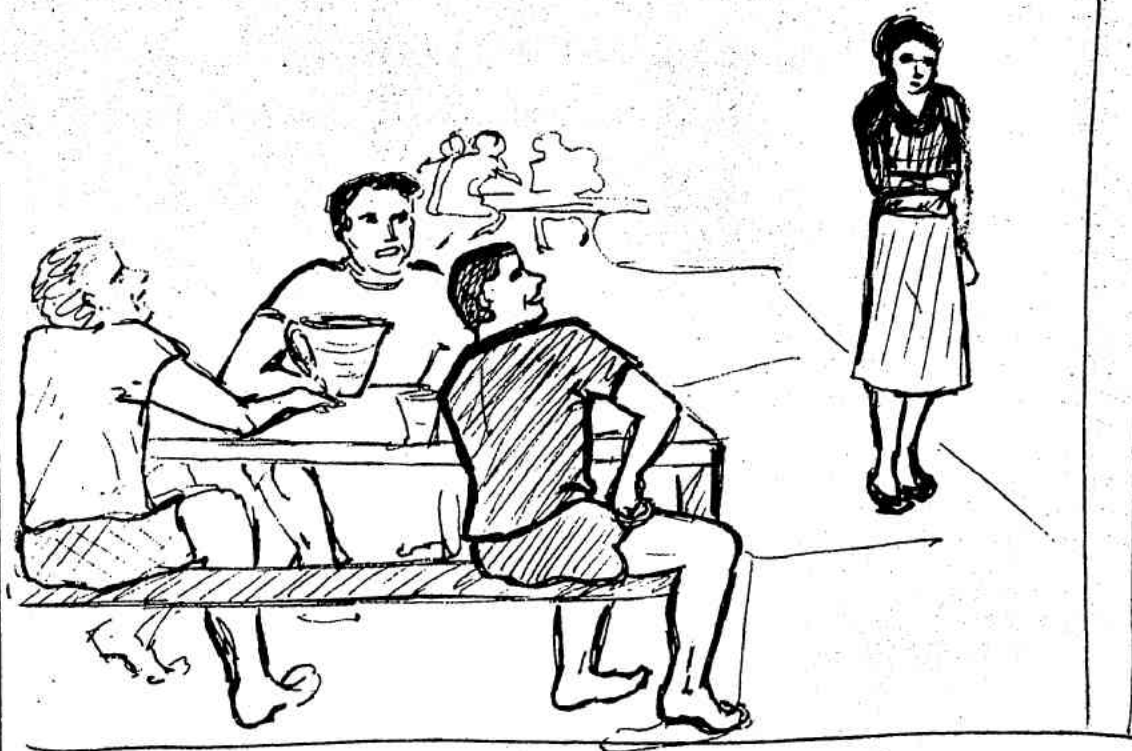


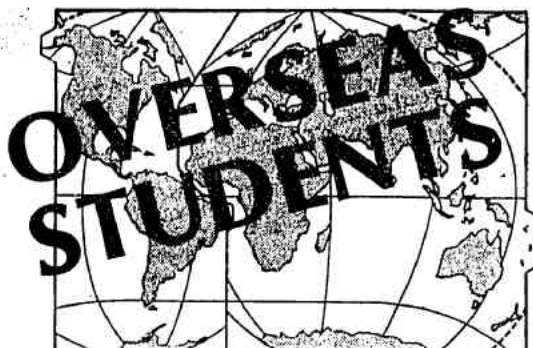
nominations are open for
one SA rep on 2xx board

nominations close 5pm

wed 27th july

bill redpath





STUDENTS THE DOLE AND T.E.A.S.

It was announced recently by the Minister for Immigration and Education that certain changes would be made in respect of policy regarding overseas students. A quota of 1500 for new overseas students entering post-secondary institutions will be imposed in 1984. The financial backgrounds of applicants will be investigated in determining eligibility and there is some speculation that the visa charge will be increased. This article, written before the recent developments is an interesting analysis of the situation of overseas students.

by Michael Zaar, Bendigo CAE

Overseas students form a large group in our secondary and post-secondary institutions. There are a number of reasons that they come to Australia to study. A small percentage of overseas students are here on various forms of scholarship that are based on international friendship. They are expected to serve as a sort of 'ambassador' for their country to every person they come in contact. They also increase the awareness of other cultures among their own countrymen. In the past most overseas students fell into this category: but since about 1950 with the advent of the Colombo Plan, an increasing percentage of overseas students came because they needed to.

Education was limited in their home nations and the Colombo Plan offered an opportunity to obtain skills badly needed in raising the living standards of people. In some countries education was reserved for either those who could afford it or for a certain group in society. With the advent of free education, numbers of overseas students increased dramatically.

The Liberal Government introduced a disguised education fee — the Overseas Student Visa Charge — in 1979. It has been increased yearly roughly in line with inflation. It varies according to course. \$1850-\$2200. This is roughly forty percent of the total cost of education (about \$4,900 per student average). This partial fee was introduced instead of the full fee to counter claims of discrimination and racism. When the Thatcher Government introduced full fees, relations with Malaysia deteriorated rapidly finally resulting in breaking of diplomatic relations.

The imposition of quotas on overseas student numbers has also slowly crept back into post-secondary institutions, course by course. Quotas are an anachronism that were introduced before 1950 that limited overseas students who were here largely through choice and not through necessity as explained in the introduction. Their original purpose is now not served because of the changing composition of overseas students. There needs to be a careful evaluation of the quota system that should seek to examine whether even the original reasons for quotas are still valid today.

Pacific island students were exempted from the Overseas Student Visa Charge when the Liberal Government realized that the sudden decimation of overseas students from those countries was because of the very high cost of the OSVC compared to local incomes. Some people have argued for some sort of means test based on parental income and the individual country's cost of living. This would certainly be fair but has a couple of major faults. First, many countries would simply refuse to reveal income tax statements because of the threat to their own sovereignty and the civil rights of their citizens. Secondly, the administrative costs would rise astronomically. At present, administrative costs of collecting the OSVC take about thirty percent of the amount collected. The enormous variance in standards of living and in

monetary exchange rates has resulted in discrimination against possible students from the very poor countries. The cost of the air-fare makes it impossible for students from some African nations. There needs to be major changes in regard to Australian policy on overseas students and in our foreign aid programme so that education is seen as a major concern here and overseas.

Rather than the limitation of overseas student numbers next year to the levels of this year through quotas as suggested by Senator Susan Ryan, steps should be taken in our foreign aid prioritization that would naturally reduce certain sectors of overseas students. At present Australia finances the capital cost of constructing certain secondary schools in various countries. Education takes a low priority in the budgets of some countries because of more pressing problems in trying to feed and house their people. We need to expand our construction costs funding so that many more secondary and post secondary institutions are built. There also needs to be provision of temporary academic staff and the recurrent costs of these institutions until there are enough local academics to replace ours. This would reduce the numbers of overseas students who are in skills based courses Business Studies, Engineering, Medicine, Computing sciences etcetera.

Encouragement of overseas students to come to study educative courses should take place coupled with an encouragement for our own students to study overseas if they are intending to study Fine Art, Social Science, Humanities and to a lesser extent Teaching. The best arrangement would be if students were able to spend a year or two of their course in an overseas post-secondary institution. Reciprocal arrangements between institutions would result in an increase of overseas students in courses where contact with our students would be most valuable. Why study European History and Politics in Australia if one can do it in Europe? Why not study Asian art at an Indonesian university? Why not learn a language in its country of origin? There is already exchange of lecturers between institutions — many lecturers at our post-secondary institutions are foreign.

There should be an expansion of our linguistic programmes in secondary schools so that one could study the final year of secondary education overseas, possibly entering post-secondary education there too, and maybe finishing one's studies in a different country again, e.g. France followed by Canada. Spain followed by Brazil, China followed by Taiwan, Portugal followed by East Timor, Russia followed by Turkhistan, Italy followed by Ethiopia, — the possibilities are vast.

It seems sad that our low rate of post-secondary education should be increased at the expense of overseas students when what is needed is an increase in our education spending in real terms. (46% of people go on to post-secondary courses compared to over 75% in Japan). Overseas students are not to blame for the lack of Australian educational opportunity.

In the last edition of Woroni a letter was reproduced which considered the eligibility of students for unemployment benefits. As the law stands part-time students (i.e. those who have eight hours or fewer in lectures and tutorials per week) can claim benefits with little difficulty. However, the situation for full-time students is far from clear. The Department of Social Security would require a "clear stated intention" to give up a course if a job is obtained. This leaves open the question of whether a student can obtain benefits if he/she is prepared to give up only part of a course (to reduce the load to a part-time course). It would seem ludicrous to pay benefits to part-timers and yet refuse to pay full timers who are prepared to become part-timer students upon finding a suitable position. The current situation does not oblige part-time students to give up their course of study if a position for which they are qualified becomes available. They have the right to demand that employers release them to attend lectures and tutorials. The question of the dole becomes problematical for students only because of the abysmal state of the Tertiary Education Assistance Scheme. So few people are now eligible for TEAS and so little is paid to those who are that many students are forced to take on a part-time workload and look for employment, or give up tertiary education altogether. They


just cannot exist on tertiary assistance which at maximum keeps them at half of the Henderson poverty line. This merely moves those who would otherwise be full time students on to the dole queues; the absurdity and injustice of this situation is obvious. Those whose parents cannot or will not support them at university are prevented from attending. This blatantly operates to restrict access to those who come from less privileged backgrounds.

Susan Ryan and Bob Hawke might do well to pay heed to this situation when budget time comes around. Our "Labor" prime minister is talking in no uncertain terms about austerity and a reduction in the budget deficit, a fact which doesn't augur well for current and prospective students. Word has it that Education will suffer and that we can expect very little improvement in TEAS regulations. This is supported by the recent difficulties encountered by AUS lobbyists in their efforts to meet with Susan Ryan to urge her to improve TEAS.

One can only hope that good sense will prevail. Instead of perpetuating a situation which forces school leavers onto the dole queues rather than into tertiary education, the logical step would be to increase TEAS to the Henderson poverty line level and to make it available to all regardless of parental income. Then perhaps access to education will be improved and the ALP government will act in line with its policy on education.



Learn to Row!



**LEARN HOW TO ROW OR SCULL
ON LAKE BURLEY GRIFFIN WITH
THE ANU BOAT CLUB**

Experienced rowers have successfully run this programme in the past and they will show you how you can row.

COST: \$15.00
HOW LONG: 10 sessions
WHEN: Saturday & Sunday
FROM: 6th August to 4th September
at 10am

**ENROL AT THE ANU SPORTS CENTRE
NOW!**

PE

Australian

Political

Economy

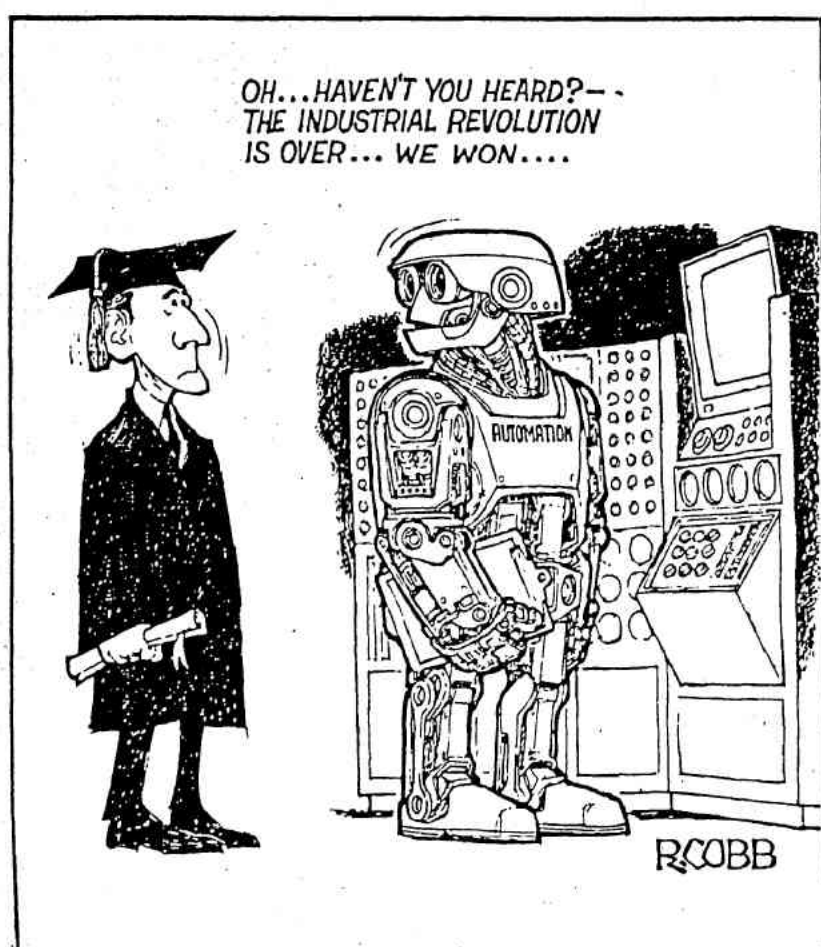
WHY POLITICAL ECONOMY

A student completing an undergraduate course in Economics at the ANU may be forgiven for thinking that fierce polemic and controversy within the science obscure from the uninitiated what is in reality a shared body of fundamental assumptions and methodology — economists fight their battles on a common terrain with similar weapons differing only in the disposition of their forces and tactical manoeuvres. In three years of study this same student will not hear of Neo-Ricardian economics, the critique of "Bastard Keynesianism" or institutional economics and will gain the impression that Karl Marx was a writer of obscure and outmoded texts on metaphysical topics like the labour theory of value. All the above schools of thought are united in the belief that realistic economic analysis cannot take place by arbitrarily separating economic factors and social factors or by neglecting concrete and specific historical developments. Both Marxists and Neo-Ricardians also base their interpretation of economics on the fundamental importance of surplus labour to the formation of profit and the accumulation of capital. Marxism in particular applies a class-analysis to social reality in which *each concept* from that

of the commodity to the rate-of-profit is an inseparable fusion of the economic and the political. Production functions that relate output combinations to inputs of various factors including land, capital and labour conceal a labour process which may be more or less intense, of greater or lesser duration and above all alienating and exploitative. Even under competitive capitalism in which labour capacity is exchanged at a "fair" price, labour-time performed above what is necessary for the maintenance and reproduction of the labour force is seen as the essential source and determination of what appears in the forms of profit, rent and interest. In Marxist theories of crisis disproportion between various sectors of the economy, and the phenomena of credit and government interventions only complicate and modify the primary cause of economic depressions — the tendency for the rate of profit to fall, due to a rise in the proportion of dated and past labour [in the form of raw materials, intermediate goods and depreciation of machinery] to present or living labour.

The polemic between Marxists and those Neo-Ricardians who wish to see the labour theory of value abandoned as an unnecessary stumbling-block to price-theory has led to a fruitful exchange and the refinement of what distinguished Marxist analysis from other paradigms of thought. In my opinion Marxist economics has been strengthened by these arguments as an indispensable ground for a profound and radical critique of society and its reflection in thought.

Until recently, radical economists had remained content with philosophical critiques, empirical and historical analysis and a rehash of Marx's formulations in *Das Kapital*, while Neo-classical economics has advanced immensely in the sophistication and complexity of its mathematical techniques. To offer credible and valuable alternatives there is a need for well-trained and critical students who can integrate the best of what is offered by the disciplines of History, Sociology, Political Science, Mathematical Economics and Statistics, into a hard-hitting and rigorous Political Economy. Such creativity demands freedom from the narrow strictures of Neoclassical economics as it is taught in this university and an openness to conflict, and debate about fundamental premises.



anu student activism on

May 1974 Students' Association Submission to the Australian Universities Commission expresses concern about the stress on mathematics in ANU Economics and the failure to provide a wider range of course choices in contemporary political economy.

1979. Professor Cameron resigns. His course on Comparative Economics systems is not replaced.

August 1980 Three submissions by students are received by the Economics Department Review. All include among their suggestions the introduction of courses in Political Economy.

September 1980. Survey of Economics students 197 students, a majority of students who expressed an opinion, believed that there are not enough units offered by the Department. The most popular additional course suggested by students was political economy.

26 September 1980: Student representatives on the Economics Department ask for courses in political economy and comparative economics systems. Professor Jurnovsky noted 'that in principle the introduction of an optional unit in Political Economy would be feasible provided teaching resources were available and student numbers warranted such a course.' Department undertook to survey Ec. I students

October 1980. Under pressure from students 189 Economics I students were surveyed. 96 students said they *would* enrol in a course in 'social economic problems' (similar in content to parts of political economy) and 88 students said they *would* enrol in a course on comparative economic systems. These results which strongly indicated student numbers warranted such courses were ignored by the Economics Department.

November 1980: Wastage/failure rate for Economics I increases from 50% to 58%.

18 November 1980. Economics Department Review Committee Report. Some members of the Committee thought the Economics Department "might be seen to promote its own firmly held non-interventional policy too strongly in its undergraduate teaching, without sufficiently introducing students to alternative systems. The Committee recommended 'that the Department consider whether some units in comparative economic systems might be offered and also some type of political economy course. . . . With this recommendation the Department might consider the value of conducting a survey of student demand before reaching a decision.'

The Review Committee apparently was not informed of the results of the Economics I survey. The Department took no action on this recommendation during 1981 or the first half of 1982.

March, 1981: Attempt to organise an Economics Society to pressure for additional optional units. Few students attend the first meeting.

November 1981. Wastage/failure rate in Economics I increases to 64%. University Council orders an inquiry. Several reasons for the exceptionally high failure rate suggested, including the abstract and narrow type of Economics taught at ANU.

March, 1982. Over 70 students come to the inaugural Economics Society meeting. Students unanimously agree an aim of the society is to discuss and act upon "the presently biased course content". Film showings and a reading group are organized. However, most of the Economics Society's time goes into organizing social events. Little effective pressure put on Faculty until the end of the year.

September 1982: Economics Faculty Review Report noted that "the combination of Economics and Political Science is a highly desirable one to encourage at the ANU because of its association with the Government and the employment of its graduates in the public service."

October 1982: Political Science Departmental Review Report states that "the artificial separation of economics from politics has costs both for the disciplines and for students and above all for future policy-makers."

October, 1982: Over 200 students surveyed about their preferred options among 20 units. 16 of these units were offered by the Economics Department, the other four being suggested units of student representatives. The most popular option was one of the suggested units "Politics and Economics" with 68 students indicating they would enrol in such a unit, 18 ahead of the next most popular option. "Comparative Economic Systems", another suggested option had 34 students interested in enrolling. Among Economics II and II students, it was the third most popular option. Three units offered by the Department in Mathematical Economics ranked 13th, 18th and 19th among the 20 options, all of which had suggested enrolments of less than 20.

12 November, 1982: The Economics Faculty meeting, after discussing the latest student survey, resolved only to note the results of the survey and not to take any action.



"Capitalism is the extraordinary belief that the nastiest of men for the nastiest of motives will somehow work for the benefit of us all."

Attributed to John Kenneth Galbraith

March, 1983: Political Economy Society formed with the aim of introducing political economy courses at the ANU. A series of lectures is arranged on political economy. Attendances for the discussions to date have varied between 35 and 60, many more than most optional units offered by the Economics Department. A small but energetic reading group is set up and bases its discussions around the Sydney Political Economy course.

May/June 1983: University Council and the Board of Faculties ask the Economics Faculty to examine student suggestions that a course in political economy be introduced.

November 1983. The majority of Economics I students will once again fail to pass as no changes to course content were made in 1983.

Two main lessons can be drawn from the above chronology of events. The first is that the surveys in 1980 and 1982 definitely show that there is enough student demand to warrant the introduction of courses in political economy and comparative economic systems. The second lesson is that the demands for change have been successfully resisted.

political economy

The question is then raised as to why the ANU Economics Faculty have been able to resist change while Sydney could not? Part of the reason lies in the failure of the ANU Economics Department to be sufficiently provocative to force students into action (e.g. the mathematics orientation and sacking of staff by Professor Hogan), the differences in the wider social and economic environment between the early 1970s and the early 1980s (e.g. in the 1970s, more funds were available for universities and the Vietnam War had encouraged direct student activism), the gradual elimination of staff sympathetic to political economy from the Economics Department in the late 1970s, and universities becoming more defensive about political economy after the Sydney University experience. However another major difference is the failure for ANU students to change their verbal support for such units into direct action. If all those students who said they'd like to do Politics and Economics in the 1982 survey had reacted when the Faculty so casually ignored their preferences then we would have had a political economy course by 1984. For the past three years students have used the normal channels trying to get some change in line with student preferences. We have only been met with paternalistic indifference. The Economics Faculty will continue to ignore student preferences and Review Report recommendations as long as we allow them. For any chance of change we need to push our legitimate requests outside the present Economics committees.

PE wots on

In the interim there are still three lectures in the Political Economy Seminar Series:-

July 21 - Rod Maddock (Economic History, ANU) on - "Post-Keynesian Economics", 1 pm in Union Board Room.

August 4 - Eric Aarons (CPA) on "Socialism", 1 pm in Copland G7. This is not exactly about socialism - it covers a comparative perspective on the Russian and Chinese political systems

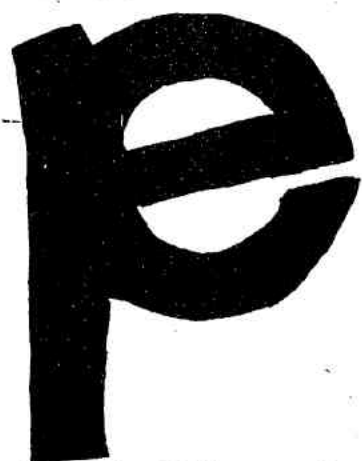
August 18 - Evan Jones (Political Economy, Sydney University) on "Sydney University Experience" An extremely topical talk given the current unrest at Sydney University. 1pm Copland G7.

We are currently looking for speakers for third term so if you are interested contact the Political Economy Society.

The 8th Annual Political Economy Movement Conference will be held at the ANU on the 3rd and 4th September. Amongst the topics discussed will be Labor governments and socialist strategies, the public sector, international peace and trade and a case study of "company towns".

Contact the ACT Collective on 51 4979 if you are interested.

Page 9



Students at the ANU have to tolerate an Economics Department that seeks to be the most conservative in Australia (its closest rival is Monash) and prides itself on a rabidly free-market stance to Economics. Under the excuse of objective-positive knowledge and the alleged will of employers, students are not exposed to a variety of Economic theories and approaches.

There have been complaints for a number of years and it is time students tried to change the way Economics is taught. Students ought to be demanding the following for 1984 and 1985;

1) The De-regulation of Economics III

For a department that believes in the free-market its own offerings are remarkably restrictive. Only one other university in Australia requires three compulsory units of Economics and most require two years of compulsory units.

If ANU moved in the same way, that is deregulated Economics III, there would be a number of advantages. It needs to be remembered that this was the situation prior to 1980 and that students could still choose to do advanced Macro and Micro Economics. Instead students would be able to choose two semester units to complete the major. This would allow students to pursue areas of interest, to broaden their major or to specialise.

The de-regulation of Economics III would also free resources. These could be used to provide a greater range of semester options or to strengthen the existing compulsory units. Either way students would be likely to benefit.

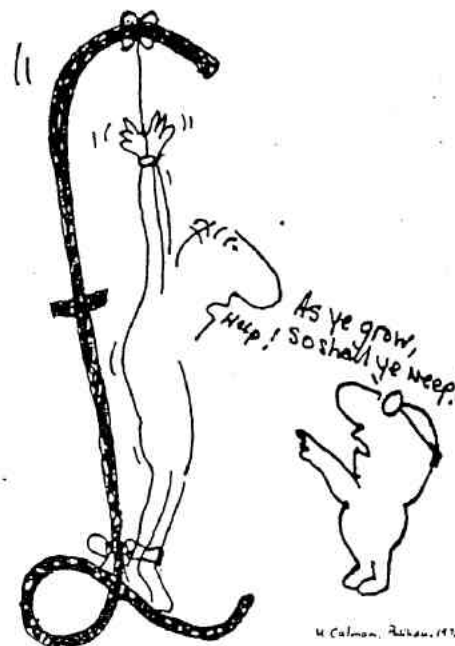
2) A Political Economy Enquiry

There are a number of approaches to Economics (e.g. Ricardian, Neo-Ricardian, Marxist, Neo-Marxist, Post-Keynesian, etc.) that students of Economics do not get taught. There is also an arbitrary division between Politics and Economics, as if the study of Economics can lie outside of a theoretical

FOR ANU STUDENTS?

framework free from underlying values /political assumptions or can be non-political in practice. In the interests of pluralism alone students should have the opportunity to encounter other Economic theories - a Political Economy approach.

There are a number of ways that this could be done. Rather than force it upon the University a committee of enquiry should be established to assess the need for Political Economy and how it can best be organised. This committee would need to be independent (e.g. free of a majority of ANU Economics staff) and to have student representation.



It is submitted that the best way to organise Political Economy (PE) at the ANU is to establish a Political Economy Major consisting of PE I, PE II and third-year options. This major could be taken instead of the existing Economics I and II for an Economics degree. The units would be clearly designated and would draw on common third year options with the conventional major. Students could, of course, do honours in Political Economy.

The advantage of this is that students who had faith in its vocational powers could still do Economics I and II while students who did Economics for educational reasons could pursue the Political Economy stream. Political Economy would expose students to a variety of approaches (including the neo-classical one) to Economics.

Although the course would spend more time on the different sets of assumptions and their applicability it would be no less rigorous than the existing course. It would probably be a damn sight more useful to a student wanting to study Economics.

Such a course should be organised as a program run jointly between the Economics and Arts Faculties. This would cater for the likely demands from both Economics and Arts students and would mean that Political Economy can draw from the abilities of both faculties.

3) Staff with Knowledge of Different Economic Theories

Even if Political Economy is not introduced there is a need to recruit staff with different theoretical positions about Economics. All staff having one framework cannot be good for the intellectual well-being of staff and students. A healthy pluralism stimulates discussion, debate and learning. Surely this, in turn, means better courses.

Take, for example, the next appointment of a lecturer/senior lecturer in Macro-Economics. The existing specialists (Pitchford and Trivedi) teach from a neo-classical perspective. The new appointment ought to offer a different perspective from the one currently taught in the existing Macro-Economic component.

These reforms will not come about without student action (otherwise we would have them by now). In the next few weeks there will be petitions for students to show their support, submissions and possibly rallies. If you would like to become involved, come along to Political Economy Society activities or contact the Students' Association.

Finally there are a few Economics and Economics-related units that are worth considering. Income Inequality is a semester unit in the Economics Department that examines several explanatory models of inequality. Economic History offers a unit on the history of Economic thought which has some value. There are other related units offering in departments such as Economic History, Geography and Sociology. Some of the necessary expertise exists but currently it is not organised to provide a comprehensive education in Political Economy. It is up to us to change this situation.

A BRIEF HISTORY OF POLITICAL ECONOMY AT SYDNEY UNIVERSITY

The Economics Department at Sydney University has had a turbulent history. It involves a history of discontent of both staff and students with courses, and of the failure of those in authority to deal adequately with the causes of this discontent.

Dissent with the courses in orthodox economics reached a crescendo between the years 1973 and 1976, and that led directly to the introduction of alternative courses in political economy, against the will of the Professors of Economics. Economics students at Sydney University now have the opportunity of satisfying their degree requirements in two ways. They can proceed through Economics I and II, or through Economics I(P) and II(P), the first- and second-year courses in political economy established in 1975 and 1976.

The existence of these two streams represents a de facto recognition that there is no general agreement as to what constitutes the discipline of economics or how it should be studied.

Students from either stream complete a major by taking two of a pool of common options comprising Economics III. Students who want to do honours proceed differently in second and third

year, depending on which stream they take.

In the early 1970s the two then Professors of Economics were totally opposed to revision of the syllabus whose structure they were instrumental in creating. In 1970, tutors were sacked for expressing dissent. From 1971 onwards, student meetings expressing discontent gradually grew in number until in July 1973 a majority of economics students boycotted lectures in order to attend a 'Day of Protest'. Later that year, a Faculty Committee was established to investigate the conflict in the Economics Department, which later recommended that courses in Political Economy be established and that a separate Department be established to administer such courses.

The later idea was quashed, but through Faculty support, first- and second-year courses in Political Economy were established beginning in 1975. In the meantime, there was further victimisation of staff in the Political Economy group, with tutors being sacked, a lecturer being denied tenure, and several staff being denied promotion. The most significant case of apparent discrimination was the denial of a Professorship to Ted Wheelwright in 1975.



SYDNEY UNIVERSITY PROFESSORS
TURN BACK THE CLOCK ON
POLITICAL ECONOMY

cont. over →

a political economy campaign at sydney uni. (cont)

Yet another Inquiry into the Economics Department was set up by the Academic Board of the University in 1975. This Committee recommended in 1976 that a separate 'unit' be established to give the Political Economy group some administrative autonomy in running its courses. The Vice-Chancellor refused to set up such a unit.

Nevertheless, as a sop-for-demands for a better deal, some course options suitable for P.E. students were introduced into Economics III beginning in 1977 (although some other third-year suitable options had been eliminated in the restructuring of Economics III).

So the present arrangement is that the Political Economy staff form a minority group within the Economics Department, creating a paradoxical situation. On the one hand, the P.E. staff are formally subordinate to the resolutely hostile Professorial group, augmented in 1976 by a Professor hired in lieu of Ted Wheelwright and in 1980 by a new Professor who has shown himself to be antagonistic to the development of courses in Political Economy. On the other hand, the P.E. staff teach courses which were imposed on the Department by the Faculty and the Academic Board, denying the legitimacy of Professorial opinion

over the P.E. courses. In effect, the Professors of Economics have administrative control over courses to which they are antagonistic and/or whose introduction they have opposed!

Nevertheless, the formal subordination still applies with respect to any changes. For example, the P.E. staff have no power in relation to the hiring of new staff. By contrast, no one would dream of denying the Accounting Department, for example, its right in hiring staff suitable for teaching the approach considered appropriate in that Department. Moreover, no full-time tutorial staff have been made available for administrative assistance. In addition, the P.E. staff have been effectively excluded from honours teaching, and have had no access to examination procedures for honours students.

The result is that course proposals emanating from the P.E. staff are consistently denied approval. Though arguments such as resource constraints and topic overlap are perennially touted, almost all of the non-P.E. staff deny the legitimacy of exposure of intellectual opinions contrary to their own. A proposal for a third-year option in 'conflict and power' has been denied approval for four years in succession, despite constant revisions to the proposal, on grounds which amount

to little more than personal prejudice. At the fourth year level, a course in advanced political economy has been denied approval for many years. Moreover, a committee was established in 1979 to examine the honours program, with the intent of eradicating completely any possibility for a meaningful honours program for capable students proceeding from the P.E. stream. Narrow proposals were developed in a process which defied belief in its abuse of academic principles. As one example of this abuse, the majority of the non-P.E. staff explicitly voted *not* to inform students of the nature of their deliberations. Fortunately, the Faculty of Economics rejected these proposals, maintaining the status quo in which Honours students from Political Economy have a reasonable structure of options at the third year level.

On June 20 this year the Academic Board passed a resolution attempting to force the amalgamation of the present Economics I and Economics I (P) (political economy).

This amalgamation would have many serious effects. The coherence of the course would be minimal if, as proposed, there would be one term of P.E. and the rest of the year traditional economics. The assessment procedures for Eco I

and I(P) differ greatly and as small group teaching throughout the year is proposed one would imagine that many small groups would be taught by tutors either unfamiliar or unsympathetic to P.E. material.

This recommendation (and other hints that Eco I(P) might go the same way as Eco I(P)) have been made despite the fact that 80% of students enrolled in the courses voted to keep them separate.

Students have responded angrily to the proposed recommendations with rallies, occupations, and requests for reconsideration. The University's response has been to either totally ignore student wishes or, as was the case two weeks ago, to call the NSW Police (the Tactical Response Group no less!), on campus to break up peaceful student demonstrations.

as a result of the police coming on campus one student was badly beaten and arrested and several were suspended from the University (and hence couldn't come onto campus to attend lectures or exams). There was an immediate outburst all over the country. Telegrams were sent to the Vice-Chancellor of Sydney University and to various Ministers for Education urging the lifting of suspensions. This was done last week.



FOREIGN AID

R. COBB

the third world and international economics

The critique of classical (and 'neo-classical') economics over the last 10-15 years has nowhere been more vocal than amongst those concerned with issues of development and underdevelopment in the Third World — so-called 'developmentalists'. And largely as a result of what has been seen as the basic inability of traditional economics to satisfactorily explain global realities, something of a redirection has come about. At the very least, we can see that there is certainly a more tolerant attitude shown towards studies of the Third World which use a different approach. The study of Third World phenomena has become less ideological.

This may appear to be a curious assertion to those familiar with the heated arguments over political economy of the 1970s. But this more liberal attitude has not come about because the critics of classical economics 'won' the debates against the traditionalists. Rather, the traditional tools of classical economics have been shown to be manifestly unable to explain the realities of the Third World — unless distorted out of recognition. One example will better demonstrate this:

The 1973-5 oil crisis, caused by what has been called the "holy-war" of the Arab OPEC states against the "infidels" of the West and their imperialistic oil company representatives, resulted in a remarkable shift in international power relations. In the wake of the OPEC success the demand for a fundamental restructuring of the global economic order began to be heard throughout international forums. Yet in response to these important events orthodox economists, by and large, found themselves

unable to sensibly analyse what was perhaps the most significant event in international economics in the 1970s.

This should hardly come as any surprise, however: Traditional economics had some refined tools for examining how efficiently something was produced in one country and for comparing this to the production processes of another country. But it proved unable to examine international power relations. This seems to me to be a reflection of a failure of orthodox economics generally. In analysing how efficiently something is produced the fundamental question of who *benefits* was all too often ignored. In traditional international economics issues such as restrictions upon the operation of multinational corporations to transfer more benefits to the Third World were almost instinctively regarded as 'externalities' and not therefore within the scope of 'good, rigorous economics'.

Yet the success of the OPEC states *politically* signified a fundamental shift in the international economic order. At the same time the apparent failure of the other Third World states to achieve a New International Economic Order is principally due to their lack of political muscle. We can conclude, then, that an analysis of the realities of international economics must take note of the central importance of political questions.

Saying this is not, however, the same as rejecting *wholesale* orthodox economics. What it does say is that this economics has its limits (as do other modes of economic analysis) and in different circumstances, different economic, sociological or political tools are more appropriate. Happily, the last few years has seen a substantial shift to a more flexible approach in international economics: political-economy. Ian Chalmers

SCIENCE, TECHNOLOGY AND ECONOMIC ORTHODOXY

Economic issues arising out of the continuing development of science, and technology are not often mentioned in the standard orthodox economics textbooks. A quick examination of the index to any standard textbook will readily confirm this — oftentimes the issues involved fail to rate a mention at all.

Given the importance of science and technology in the economic system, and particularly the importance of technological change, as evidenced for example in the proposal to base Australia's economic future in the so-called 'sunrise' high-technology industries, the apparent silence of the textbooks is quite a mystery.

The mystery however is easily cleared up. By their own admission, orthodox economists are incapable of analysing these issues. Science and technology, you see, is outside of, or, in the jargon of orthodox economics, 'exogenous' to the orthodox economic model.

As one noted orthodox economics textbook puts it —

"It is sometimes useful to distinguish between those sources of change originating outside, and those originating inside the economic system. The outside sources of variation include changes in tastes, *technology*, resources and the political-legal system ... These classes of change are regarded as originating autonomously, rather than in response to economic factors."

(Source: Hirshleifer, J. Price Theory & Applications p.26)

In other words, as far as orthodox economics is concerned, technological changes just happen, like manna falling from the heavens.

This is hardly a very satisfactory situation and one which political economists are, rightly, very critical of; just as they are critical of some of the other propositions in the quotation, and particularly the suggestion that the political-legal system is, or should be, outside of the economists model.

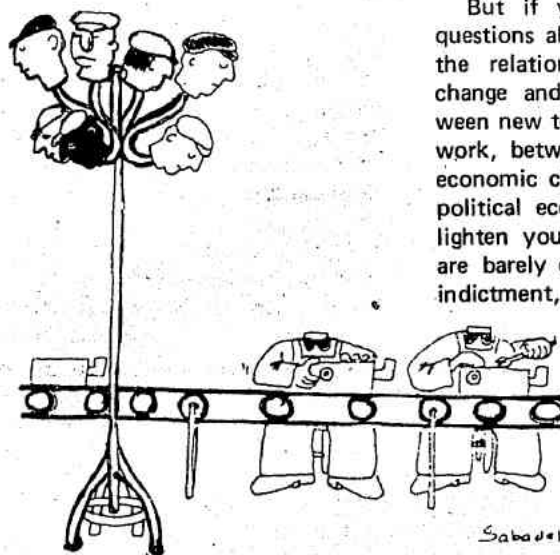
Technological change is, of course, very much bound up with economics and politics. New technologies don't just fall from the heavens. Most often they are the product of either military research, and/or capitalists' incessant search for profits and more profits. Moreover, as was clearly recognized by the classical political economists of last century, a very powerful spur to technological change since the beginning of the industrial revolution, has been capitalists' desire to replace strike-prone 'human' labour-power, with more reliable 'machine' power.

Certainly it needs to be said that not all orthodox economists accept that their model is incapable of analysing economic issues in science and technology. Nevertheless, their contributions thus far have not been anything much to write home about.

It also needs to be said, however, that (for very different reasons which are too complex to even begin explaining here) political economists this century have not been as diligent in this area as might have been desirable.

But if you are at all interested in questions about new technology, such as the relationship between technological change and scientific management, between new technologies and the nature of work, between technological change and economic change, then it is the work of political economists that is going to enlighten you — the orthodox approaches are barely existent. And if that isn't an indictment, then I don't know what is.

H.S. Carter
University of Wollongong.



Sabatini

LEARNING TO LOSE, READING TO WIN

Edited by Dale Spender and Elizabeth Sarah. The Women's Press, London, 1980. 216pp.

Learning to Lose is an anthology of essays by twelve women who were members of a feminist study group, which attempted (quite successfully) "to develop a feminist critique of educational theory and practice . . . [and an alternative] which is not predicated on the construction of inequality . . . we have also tried to indicate the way in which education could be transformed if the principles of the women's movement were taken into account." (Introduction, p.1). Most of the essays draw on the author's experiences of education, as learners and as teachers, together with some analysis of these experiences, others take a more theoretical perspective. Both approaches lead to insights into the nature of sexism in education.

This is a book filled with ideas about sexism: why it exists, how it is passed on (especially how it works through education systems), the contribution of language, strategies which are being used to counter sexism in education, and in society. The essays are grouped into five sections: Recollections, Feminist Educational Critiques, Women Teachers, Curriculum and the Classroom. There are also extensive bibliographies, including sources for Women's Studies, materials for classroom teaching, material on sexism and a long general bibliography.

As tertiary students, the section on curriculum and the educational critiques may seem most relevant to us. But can we expect to understand the way sexism operates at university without examining how it has acted on us through our school years, what role models we have been exposed to, what behaviour has been shown us as appropriate to our sex? The remainder of the essays shed quite a bright light on many aspects of school life, and they help in understanding some of the processes involved in learning to play our assigned roles.

One of the major themes of *Learning to Lose* is the importance and validity of personal experience as a subject for study. The authors question the 'objective' approach to knowledge, feeling that many 'objective' truths which have been applied to women are frequently little more than the expression of the misogynist or sexist bias of men" (p.5). Comparing experiences leads to discovery of common themes and patterns; a natural and valid way of learning.

Another theme is the role of language in perpetuating sexism. Dale Spender's "Disappearing Tricks" gives a clear and



Jack and Jill went off to school
with equal aspirations
Jill came down
in a wedding gown
and Jack with an education



lively exposition of the confusion between "man" (and "he") referring to the male of the species and referring to the whole species; the essay describes the introduction of the "generic" usage (by grammarians of a certain sex) in the 17th century, and cites evidence that even when the context indicates a "generic" usage, the images brought to mind are of males. (Why does one of the phrases "man plays football" and "man devotes about forty hours a week to housework" sound less plausible than the other?) There is a strong connection between the "generic" use of "man" and the concept of male as norm.

The role of Women's Studies in relation to the women's movement and as part of a degree course is discussed, especially in Patricia de Wolfe's "Women's Studies: The Contradictions for Students". In particular the difficulties of assessment in a Women's Studies course are examined; it is hard to reconcile the emphasis placed on co-operative learning and subjective (unique?) experience in feminist philosophy with the competitive individualism, mistrust between students, and judgemental role of teachers which are encouraged by current assessment procedures. (Perhaps this reconciliation should not be attempted, and perhaps it is the assessment patterns in education generally which should be changed.) Women's Studies courses make women more visible and help to validate their experiences and contributions to society, and they challenge patriarchal knowledge, but de Wolfe sees two main dangers. First, that feminist theory can be confined to such courses, and so there is an excuse for not questioning the patriarchal nature of knowledge in general, and leaving male-centred interpretations of society and social events unchanged. Second, that Women's Studies may become remote from the women's movement, and be perceived as irrelevant to the liberation of women.

An idea associated with that of competitive learning is that of institutionalised failure: "When only a few can get to the top, and when education is perceived as a distribution agency allocating people to their places, then many must be classified as failures. Through their barrage of marks, grades, tests, examinations, streaming, traditional educationalists promote the belief in the necessity of failure and the inevitability of inequality." (p.46) Contrast this with educational models evolved by feminists, where there is "no need to pass a qualifying examination in order to participate in the production of woman-centred knowledge, . . . no one is required to wait until they are older or better informed

before being permitted to present their own personal knowledge." (p.45)

One essay deals particularly with single-sex schools (though reference is made to them in several others); it also examines the arguments for mixed-sex schools and points out that those of the predicted results of co-education which have actually occurred are those which are to boys' advantage. Some examples: in mixed-sex schools boys do better academically, girls do worse, boys establish the norm, girls are required to conform, teacher attention is concentrated on boys (even if this takes the form of reprimands, it can still reinforce assertive behaviour), girls do not necessarily use the (usually) better science facilities, the mixed-sex school is a community where in all but a very few cases the responsible positions and the more "technical" (science, maths, wood and metalwork) teaching positions are held by men and the "softer" teaching positions (English, cooking and home economics etc.) by women. The appendix, "Co-education and the Tradition of Separate Needs" explores these ideas and the history of girls' education further.

The essays in the section titled "The Classroom" document a number of illuminating examples of activities undertaken in classrooms, some of which (such as discovering who does the talking in classes, and who makes decisions in the institution) could be usefully adapted to the university situation.

This review has not touched on several of the important issues addressed by *Learning to Lose* (e.g. the experiences of women teachers and their possible family/work tensions; the greater literacy of girls at primary school level, how boys gradually overtake them, and how both of these are related to teacher attitudes; how sexual knowledge is acquired; the relation between learning and talking, and what effect this has on girls' opportunity to learn in a mixed-sex classroom; the way beliefs about relative strength, size, intelligence and capabilities can be maintained in the face of contradictory empirical evidence). The book has a great deal to offer both in the ideas discussed and as a starting point for further thought.

Counter Sexism in Education Group
Education Collective

COUNTER SEXISM IN EDUCATION
GROUP
meets Sunday 16th July 7pm
67 Lowanna St Braddon
All Welcome

orthodox economics & unemployment research

Why do teenagers have a much higher turnover in employment compared with adults? The most common approach in mainstream economics has been to offer a supply-side perspective. Motivation and stage in the life-cycle are seen to lie behind the 'weak attachment' of teenagers to the labour force.

An alternative explanation from a more critical viewpoint would start with the demand-side of the labour market. This means looking at the nature of the work available to teenagers, and asking whether job instability may not be an inherent feature of the jobs themselves.

A basic criticism, therefore, of unemployment research in Australia has been its excessive reliance on individualised supply-side factors to explain differing unemployment and labour force partic-

ipation rates. This emphasis is partly the result of the tools of measurement used and partly to do with the limitations of the neo-classical model.

The 'labour force' approach to the measurement of unemployment is subjective, arbitrary and especially unreliable during recessionary conditions. Its focus is on the supply-side of the labour market only.

The same basis is evident in the assumption in orthodox economic theory that the labour market is a competitive one, composed of maximizing individuals buying and selling units of labour. Little consideration is given to the role of unions and firms and the ways in which they act to structure labour markets.

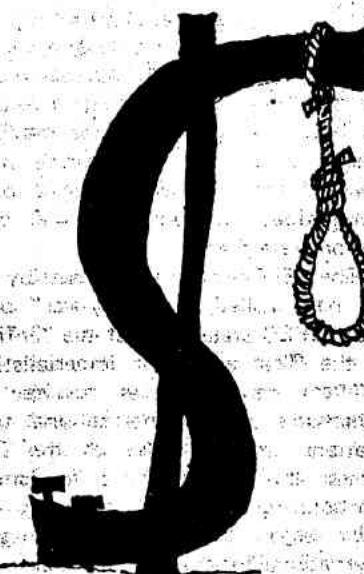
A more important range of research questions are to do with the quality of jobs. Data and analysis are needed

on what constitutes a 'good' and 'bad' job. This involves looking to continuity of employment, institutional policies to do with hiring and firing, opportunities and criteria for promotion, the meaningfulness and challenge of tasks performed and the degree of risk to life and limb.

Only by first examining the ways in which people are employed, are we able to understand how labour markets work and hence why some groups of people are more visible than others among the unemployed.

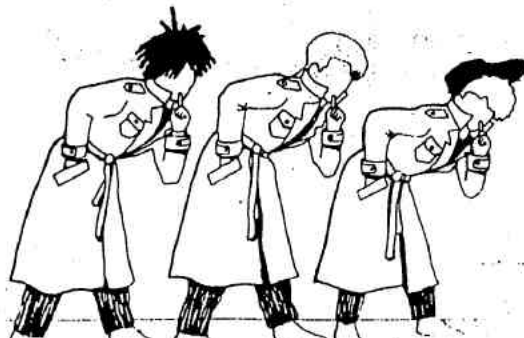
Two recent books which offer an alternative approach to the study of labour markets are: L. Berg (ed) *Sociological Perspectives on Labor Markets*. Academic Press, New York and Wilkinson, F., *The Dynamics of Labour Market Segmentation*. Academic Press, London.

Richard Curtain



SUMFIELD

UNDER UNDERCURRENT



Singles 7"

Last Rites. We don't care. Flicknife.

Q: What happens when you take a pleasant little tune like "Another girl, Another Planet", give SLF distortion and Pistols guitar licks, and cap it all off with mundane lyrics of acceptance and resignation?
A: You get garbage like this and a waste of good vinyl.

David Sylvain/Riuchi Sakamoto Forbidden Colours. Virgin.

Sylvain never writes bad songs. They are always tempered with reflection, sadness and perhaps a little melancholy. This in that same vein with love lost and senses confused. Yes it is a little like Japan but nevertheless it's still quite arresting.

The Fall. The Man Whose Head Expanded. Rough Trade.

Mark Smith is a brilliant song writer and his music generally matches - anarchic, harsh and alienating. But his dirges and self parodying disposition sometimes cloud the Fall's music to the point where it becomes repetitive and boring. This is one of those. Curiosity value but unfortunately that's about it.

Lords of the New Church. Line for Today. I.R.S.

Yet another yank attempt at being Nuovo Waveo and as per usual they've missed the boat. It could easily be Tom Petty and the Heartstoppers. But even they have more credibility than this bunch - that's how bad it is.

Malcolm McLaren. Double Dutch. Charisma.

Fuck politics, starving, Soweto; forget and get fucking down and strut whatever it is you've got to. Admittedly I'm a little biased. Everytime I think of this man I'm overcome by this compulsive urge to throw up.

Heaven 17. We Live so Fast. Arista.

As with all of their music, Heaven 17 don't write bad songs. This is good up tempo synth/disco which is partially influenced by the motion-commotion soul of the mid-sixties. It's good, but to date "Temptation" and "Fascist groove" than 9 far excel anything else they've produced.

John Foxx. Endlessly. Virgin.

"When she walks out she is luminous". Poor old John's just gone from brilliant to mediocre to this sort of shit. It's aptly titled.

Bonnie Tyler. Have you ever seen the Rain. CBS.

Remember Creedence Clearwater Revival? Great band, great music, and this is one of their best. So don't humiliate any semblance of taste or dignity by listening to this vacuous idiot screwing it up.

Killing Joke. Let's all go (to the fire dances) Polydor.

This was their last single before the break. It's alright but not particularly indicative of Killing Joke or their earlier better work.

Beggar and Co. Anybody see my trail. Polydor.

It might be Linx or Imagination but it's not and it isn't nearly as good. However they play a pretty mean brass and have done a fair bit of work with "Spandau Ballet". Five out of ten for effort but stick to what you know fellas.

Main Man. Facts of War E.P. Cesta Music.

"Just Another Day" ... more like just another dirge. Two chord unintelligible garbage. Yawn

Steve Winwood. Your Silence is your Song. Island.

Although he's not as inventive and far seeing as was the case with Traffic, Winwood has nevertheless produced quite a pleasant and attractive love song.

Lover Boy. Hot Girls in Love. Columbia.

"She's so young and hard
She likes him company."

I'm a bit askew as to what hot girls in love is supposed to mean. But as with most American-Canadian Rock 'n Roll they resort to the most puerile and simplistic sexual allusions. It's transparent, sexist and most importantly, really boring.

Joe Jackson. Another World. Festival.

This is yet another song lifted from his brilliant "Night and Day" album. As per usual Jackson has intelligently crafted a song around the change and breakdown within relationships. Passion, empathy, and accessibility are his trade-marks and Another World works in this way. My suggestion is forget the singles and just go and buy the album. I'm not too sure if record companies are agreeable with ideas like that, but then stuff em.

Troy Tate. Love is ... Rough Trade.

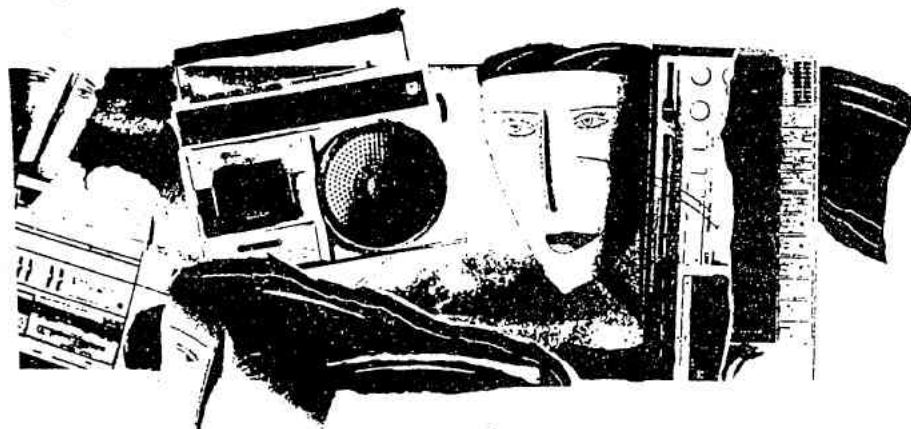
Another good love song. Love is ... as much as how deceptive it is and how, as a word, it's misused and misunderstood far too greatly. The song is affectionate and musically reflective. Top little number.

Pulsallama. On: On: Y records.

An all girl band marketing move by someone who decided they had to have their own Belle Stars. The LLamas aren't a patch on the latter and sound trite by comparison.

Flock of Seagulls. Transfer Affection. Zamba.

Well, the Flock of Haircuts have succeeded quite well in producing yet another totally forgettable bit of dross. The flip is a live version of "I ran". Yeah, I can see you rushing out for this one, eh folks?



SPEAR GRAPES OF WRATH DESTINY

Concert. A.N.U. Bar. 9.7.1983

Hell Yes / Daded Nyne / Club of Rome.

It promised to be a good night's entertainment having already seen and been familiar with the music of the latter two bands. And in the long run that's exactly how it turned out.

The first band, Hell Yes, played what you could describe as Detroit rock. As this is either the first or second time they played I'd rather not be too critical. But a lot of it was quite repetitive and the affected American accent-between songs "baby" didn't rate highly in the credibility stakes. But with time and effort and a bit more gutsiness from the guitarists, Hell Yes could give local audiences some good, hard, and fast rock music.

To this point in time I'd had a certain reservation about Daded Nyne. I'd seen them perform a few times, both in concert and at parties, but they didn't seem to be quite hitting the right chord (metaphorically, that is). And I was beginning to think, you know, just another local band that showed promise but died in the arse. Well, that reservation disappeared pretty quickly as for the first time, Daded Nyne were in control of their medium.

Briefly, their music is up-tempo, well crafted and very catchy pop music. Their songs like "Jerry Falwell", "Turn me around" and one of my favourites "You're so fucking beautiful" have both a strong political and personal/emotional tack. They have a very modest and good humoured stage presence and on this night Daded Nyne showed that they are a potential force to be reckoned with.

Pel Mel. Shoes should fit. Gap.

Sydney funk wonders Pel Mel have produced another great number complete with big band sax and willowy, seductive singing. Of their kind, by far the best in Australia.

Elvis Costello. Everyday I write the Book. F-Beat.

This man continues to mature in terms of discretion, subtlety and understanding. "Everyday" is a departure from recent material, influenced somewhat in mood by the sixties soul and Motown feel.

Duritti Column. I get along without you very well. Factory.

A lovely and arresting version of the old Hoagy Carmichael classic. The use of xylophone in complementing the female singer's subtlety and power round off one of this week's best.

The Cure. The Walk. Fiction.

If it wasn't for Robert Smith's obvious and identifiable voice this could be just another disco song. It's not a patch on "Let's go to bed" and actually sounds rather directionless.

Bananarama. Cruel Summer. London.

Down played somewhat from their previous singles. The lyrics of being left on your own in the heat and desperation of summer juxtapose a good foot tapping funk song. I'd even go so far as to say it's the best thing the three fruits have released to date.

Mark and the Mamba's. Black Heat.

Here is a song with haunting reminiscing organ that has its foundations in the tumult of Spanish flamenco. Mark is Mark Almond from Soft Cell. His songs are always very personal and at times deeply confronting. Black Heat is more reflective than much of the Cell's stuff but still harbours passion and askance. An excellent single.

White Door. Love Breakdown. Clay.

Another sophisticated trio of serious young men. Heard it all before and it amounts to less than a pedestrian disco song.

Mother Goose. Find a way out. Parole.

This is a band I've always loved simply for their sheer fun and self parody. But this one is just a bit too serious without sounding genuine. Musically a bit like the self inflating/deflating American ego wanker. But we all have our little excursions into self indulgent vacuity.

Club of Rome have to be the best thing Canberra's had since sliced bread. Their music pulsates with claustrophobic desperation, grief, and an overpowering realism.

As I've said in the past, their major musical influences have been Killing Joke and Warsaw/Joy Division (they even do several brilliant covers, notably "Jesus won't like it", and "No love lost"). This, though isn't to say they're a mere local version of these bands. Their own music, both haunting and chaotic, evokes askance of people to look at themselves and their environment. And that's not hard to see when you live in a town of concrete monoliths and alienated youth. At the same time though their music can be both beautiful and melodic "Procession" (an instrumental) I first heard on XX and was stunned to find it wasn't

from London. The song itself shows an ambience and understanding sadly lacking in a great deal of the so-called committed post-punk movement. They've been in Canberra for a long time and I think it's just about time for the eventual word to the smoke; they have the capacity to devastate. But to stop waxing eloquent for two seconds, they aren't without fault. The singer, John Morris, has the perfect vocal feel for this music but his articulation is lousy. When you're really grasping at the words it's sometimes a bit off-putting when it just sounds like a well intentioned groan. But that can be rectified. Also Tim Whitton (engineer extraordinaire), was off on a Models tour at the time. Their mixer on the night was good and will obviously get better, but the usual manic edge became a bit blurred at times. But these are minor considerations. Daded Nyne and Club of Rome (although musically at opposite ends of the spectrum) show that there is a great deal of talent in this town, and it's a great deal of talent that is going somewhere fast.

Ultrapox. We came to dance. Chrysalis.

They might have come to dance but I'll bet it wasn't to their own music. Too slow, too pompous, and typical of a band that has absolutely no talent at all.

YELLO

Black. More than the Sun. I.D.S.

The cover is a lithograph of Icarus' flight. He is about to fall, the feathers are melting. The song's poetry applies that fall to another breakdown in associations and relations. It has strength and intensity and is similar musically to fellow Liverpudlians 'The Teardrop Explodes'.

The Members. Working Girl. Albion

There are some interesting musical ideas e.g. carressing guitars, subtle and even poignant drumming, an always brilliant vocalist, but the song itself isn't particularly inspiring; especially from a band that has and is capable of much better.

Interview. Daded Nyne.

This interview took place with three members of local Canberra band, "Daded Nyne". They are Simeon (singer) and two guitarists Derek and Ian. The other guitarist and drummer were unable to make it. Briefly, the band has been together in a serious way since the beginning of this year. They've played at various parties and over the past several months have begun playing at concert venues. The response has been good and they're even organising gigs in Sydney and a record looks as though it may be in the wind also.

Replete with claret I approached this task with my usual intellectual ineptitude and here's the result. —

Woroni: How would you describe your own music?

Ian: I'd describe it as original ... certainly there's influences ...

Sim: Velvet Underground, Joy Division, Buzzcocks, Talking Heads.

W: It sounds as though your music has a very strong pop influence. But one that's more motivated by thought, like XTC's

Ian: Yeah, Simeon's influences are very black like Joy Division, but what he comes up with is much poppier.

Simeon: It may be cynical, but an idealistic kind of thing ... constructive.

W: The ideas behind your writing are ...

Sim: ... about social situations where you feel inadequate.

W: Which songs does that particularly relate to?

Sim: "You're so fucking beautiful," "Turn Me Around."

W: Turn me Around?

Ian: Falling in love with an anarchist

Sim: Yeah, having something to believe in.

W: One of your best songs is "Bus Stop Asylum"

S: It's about waiting for buses and frustration. It seems petty but it's important.

W: Derek, what motivates you to write?

Derek: For me it's a musical exercise; but without being too general, things like capitalism — what it does or what it's coming to be. I've written a song called "Kill the Candyman", which is on the same principle by which children are brought up to want candy.

Sim: Dog eat dog?

Derek: Dog eat sheep really.

Ian: Derek's lyrics are more stream of consciousness. It's much different from what Sim does. Even issues songs like "Who really cares". It's personal because you don't really care so there's a double meaning.

Sim: "Ever get the feeling you hate yourself" is like that too. Being disillusioned that you can't live up to your own ideals. (a line from "Jerry Falwell")

"Hey Jerry are there no double standards in heaven. You like straight white men. I think I'm straight like a man — but I don't want to be part of your paranoid insecurities".

Because I've got enough paranoid insecurities of my own (general laughter).

"Strange Days" is about relationships and property and the inflexibility of property, (adopting a self parodizing stance) "She's my girl. No Stevie, she's my girl."

That's property and it's disgusting. But in some ways it's understandable because it is the way you're brought up and you do get security from it. I don't like it but in some ways it is understandable. That's what we write about in our songs, this whole myth of romantic love. Like Gang of Four — love like Anthrax. We're not saying love is a bad thing, but it's shrouded in mystery. We're trying to say, look at love, examine it, see what it does to people.

Ian: That's a trap because Simeon can become too academic about it.

Sim: Yeah, too abstract.

Ian: (jokingly) I'm the only one who doesn't do this kind of thing. Simeon becomes too abstract and Derek is too stubborn I'm the only one down to earth

Sim: (carrying on the joke). I qualifyingly agree with you. I don't mean to flatter you because I don't want to. You're a threat to me.

The conversation then turned towards how they felt about the band and what they thought the band could do.

Ian: I feel good about the band because some times I don't feel good about the band. There are five individuals and there's conflict and sometimes I don't feel good about that.

Sim: I feel good about the band because we're writing new songs, we're changing and most importantly, we're learning. We're continually re-defining ourselves. It's a cliché but it's a useful cliché.



Albums

Kissing the Pink. Naked. Magnet.

My background knowledge on this group is pretty scant but apparently they all have classical training and hail from Scotland. Musically they use a great deal of synthesizers coupled with more traditional instruments. These come together in producing music similar to the Thomson Twins and Tears for Fears. But there is a musical depth, intensity and intricacy that goes beyond a lot of what is around at the moment. Side 1 opens with "The Last Film". Yet another remix of what I was so crass to call single of the week a couple of issues back. The marching drum beat and the lyrics of decay have this time been interwoven with more synth to give another aspect to a brilliant song (somewhat) reminiscent of early Human League, notably "Being Boiled". "Frightened in France" and "Watch their eyes" continue in thought terms along the lines of insecurity and searching. Again there is the strong and interweaving instrumentation supporting both the singers. "Love lasts forever" is the latest single and is much more in a pop vein, and will no doubt find its way on to club land dance floors.

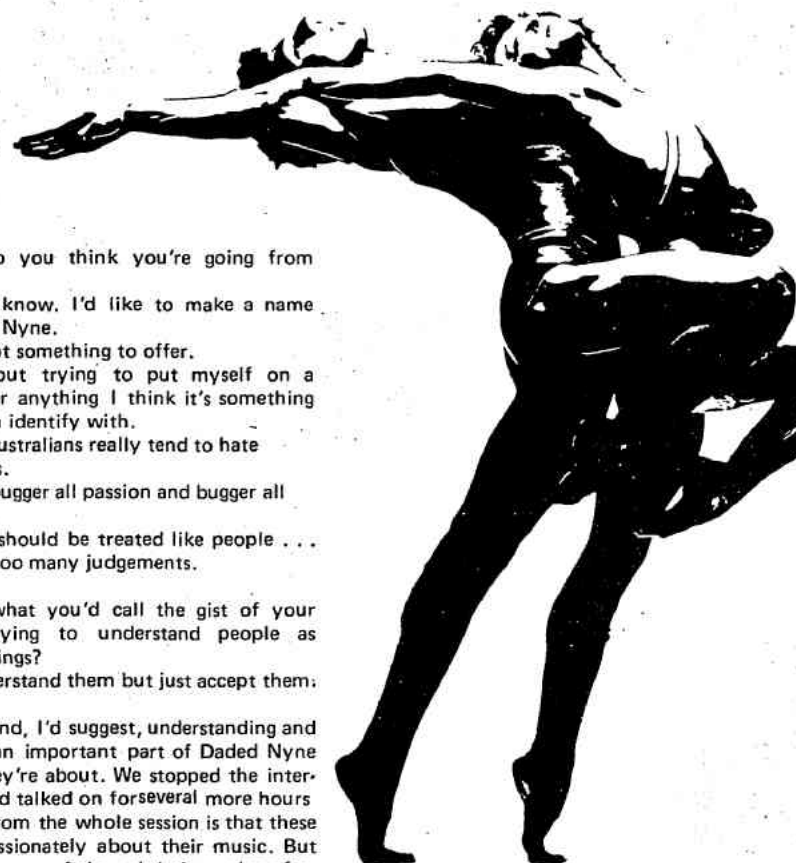
"No more faces, no dreams come true
No empty faces, no time with you."
These are the thoughts behind "All for you". With slow and willowy saxophone accompaniment this song's deliberation is haunting and disturbing. The last song on the side is the hymn version of "The Last Film". Its sparseness is very similar to the single and the vocal dexterity is given full vent in delivering an overpowering piece.

The album's second side isn't nearly as strong. 'Big Man Restless' and 'Broken Body' seem trite in comparison to other songs. However, "Maybe this day" (a very simple love song) has a definite swing and punch which see Kissing the Pink picking up a bit. "In awe of industry ..."

"Have you thought about a workingman
Standing with his pride capped in his hand"
It is a song of loneliness and depression. The way it is dealt with and the searching for love (in what has to be one of the most industrially depressed areas in the world) is both plaintive and poignant.

The album's last song, Mr Blunt, is very similar to that late '82 disco thing where everybody was using a great deal of tom-tom type drumming (notably Toto Coelo and King Trigger).

"Kissing the Pink" though, give it more strength and interest. In all I admit I was incredibly impressed with 'Naked'. I think perhaps it's an album that takes a little time to get used to and I'm still a bit reticent in becoming too harsh about the songs criticised. "Naked" is nevertheless, vital, interesting and new.



W: Where do you think you're going from here?

Ian: I don't know. I'd like to make a name for Daded Nyne.

Sim: We've got something to offer.

Derek: Without trying to put myself on a pedestal or anything I think it's something people can identify with.

Sim: Yeah, Australians really tend to hate themselves.

Ian: There's bugger all passion and bugger all tolerance.

Sim: People should be treated like people ... there are too many judgements.

W: Is that what you'd call the gist of your music, trying to understand people as human beings?

Ian: Not understand them but just accept them.

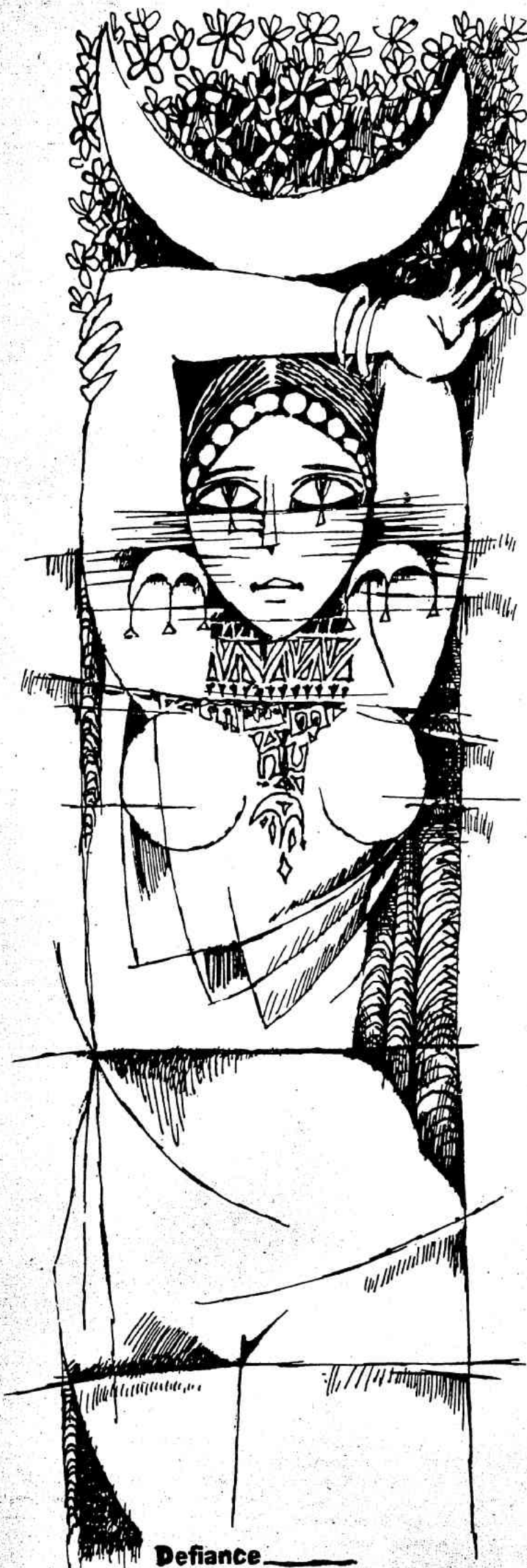
Acceptance and, I'd suggest, understanding and asstance are an important part of Daded Nyne and what they're about. We stopped the interview there and talked on for several more hours. What came from the whole session is that these fellas feel passionately about their music. But they're also aware of the subtleties and confusions between themselves and throughout relationships in general.

They're not nearly as stubborn as it would seem and their amiability and open mindedness is quite remarkable for such a young band. If they seem a little shy and reticent it's only because the ground on which their songs are based is very personal and often hard to express. I think Daded Nyne are succeeding though. Armed with a quick sense of humour and a belief in themselves I think this band will hopefully be around for a while yet



To wind up this week's Blundercurrent, I apologise for my "they never write bad songs" repetitiveness, and the lack of more albums. However, next issue I'll attempt another excursion into Americana via the Talking Heads and have a good look at the posthumous 'Southern Death Cult' album. Again I thank Impact Records for usage of records and 2XX for concerts.

ISRAEL, PALESTINIANS, and the REAGAN PEACE-PLAN



If any "typical student" out there in Toroni-readers land wants to ask, "Has this got anything to do with me?", then I'll say "Only if you believe there's more to life than passing exams, drinking beer, dressing up, and kicking a football around the paddocks." If it is suggested that there is suffering, injustice, exploitation: you have a duty to find out for yourself. Even when that suffering seems remote from your own relatively-ordered existence: you cannot ignore the conditions of other people, in other places.

There are plenty of issues to worry about: I'm not suggesting any particular unscrupulous prioritisation. The politics of the world (the world of politics) offers an endless series of dilemmas, insisting on concern. But for Palestine in particular: we are involved, firstly, by the participation of Australia in the Sinai "Peace-Keeping Force" which covered Israel's rear during the onslaught on south Lebanon and the killing of Beirut.

And secondly, you should not imagine you can remain 'neutral' on Palestine by refusing to attend to this article. Without an enquiring mind, you're trotting out the standard media bullshit. And thirdly, the Students' Association is holding a General Meeting on the 27th of July to consider three motions on Palestine at 8pm in the Bistro: you are being challenged to find out, to decide, and to participate in the affairs of your association, and the contingent determination of the policy of the Australian Union of Students. Remember, *silence is as good as consent: and no policy means no concern.*

Everybody wants peace in the Middle East; we may suppose. There are various versions of accounts of how peace might be obtained, and whose fault it is if there's no progress in the resolution of the central conflict (between the interests of Israel, as represented by those currently in power there, and the interests of the Palestinians, as represented by the Palestine Liberation Organisation). Some people are eager to blame the PLO: "Radical elements seek to stop King Hussein from joining the peace process . . . We shall not permit the forces of violence and terror to exercise a veto over the peace process. . . the plan I have formulated is still on the table . . . the Arab heads of state made an error at the 1974 Rabat summit in according to the PLO exclusive authority to negotiate in the name of the Palestinians." (Ronald Reagan)

The peace process Reagan refers to here is the "Reagan plan", launched after the PLO fighters' withdrawal from West Beirut in August last year. It proposed that the Jordanian government replace the PLO as legitimate representative of the Palestinians, and that Jordan then open negotiations with Israel. Reagan supported some kind of federation between Jordan and the West Bank, and Israeli withdrawal from the West Bank on that basis only; he specifically ruled out any form of independent Palestinian state.

It should be understood that this American initiative only appeared after the acceptance by the Arab nations, at the Fez Summit, of the Fahd peace plan: this detailed a solution in terms of the exercise of the Palestinian people's national rights and aspirations, that is to say, self-determination and the establishment of an independent state. Point Seven of that plan says that "the Security Council guarantees peace among all the states of the region, including the independent

Palestinian state." Amongst those concerned with rapprochement, this section is generally heralded as an advance, the much vaunted "recognition of Israel's right to exist", albeit in a somewhat guarded form.

A digression on the question of mutual recognition: is this just some kind of game, where the competitors each pretend the other doesn't exist? Is it simply ludicrous? Or does it reflect a real imbalance of power? Israel cannot afford to recognise the existence of the Palestinians as *Palestinians* (Security Council Resolution 242 mentions only 'refugees', Golda Meir asserts the Palestinians don't exist) because the very concept of a Palestinian people involves a right to self-determination, the establishment of an independent state (in the West Bank and Gaza), and consequentially a right of return for refugees. This is refused by Israel, even if, as Begin says, "the PLO began by recognizing Israel". The Arab states cannot leap into recognizing the Israel *which defines itself*, the Israel which is not just a collection of people with democratic rights, but a Zionist state, based on Eretz Israel ("whose existing frontiers are known but whose final frontiers are not"), which insists that it legitimately contains the West Bank and Gaza, in the name of "historical and biblical" rights. No-one is talking of "pushing the Jews into the sea" (the PLO are not fundamentalists or extremists: their 'moderacy' and openness to a *political* program of conflict resolution was fairly clearly indicated at the 16th Session of the Palestine National Council, held in Algiers in February this year, where Arafat was given more or less carte blanche in negotiating with a certain minimum of guarantees). All those Israelis *are* simply there, established: this is part of the difficulty of the situation. But if one is talking of a two-state, or a one-state, long term solution, a "democratic secular state" would mean recognition of the rights of all peoples: and peaceful co-existence is not impossible, as demonstrated by the harmony between Muslims, Jews and Christians in Palestine, for long centuries, before the rise of the political philosophy of *Zionism* (a political philosophy established at the turn of the century, based on the assumed inevitability of anti-semitism and consequent failure of integration, calling for an exclusively Jewish state within Biblical 'Israel' as a colonial-settler movement responsible for the expropriation and expulsion of Palestinians since 1948, condemned by the U.N. as a racist philosophy) The Palestinians have nothing against the Jews: Hebrew is taught in the schools of the Palestinians-in-exile, so one day all the inhabitants of Palestine can live together, in a state which does not discriminate on the grounds of religion. The problem is that Israel, now, is a Zionist (i.e. sectarian) state, and "discriminations" (to put it mildly) are made all the time within it. This is the problem with 'recognising' the Israel we know is there.

So what's at stake: is it just a bit of land (say the West Bank), which is the prize in a tussle between two greedy behemoths, neither of which has any particular right to it? Which is how it would have to be, for a peace process to require absolutely equivalent concessions and compromises from each party. Does no-one remember the UN Partition Plan of 1948? Leaving aside the matter that a *Jewish* state of any sort involved denial of the rights of the Palestinians in their homeland, why couldn't Israel have remained within those boundaries? Israel transgressed

that regulated "compromise", inadequate as it was: and with regard to the West Bank, not only were the Palestinians there first, the Israelis have only ever illegally occupied, as a result of military control. Their annexations and settlements are the offences against the Palestinians, and the Palestinians' offence is only to question this invasion.

To return to the peace plans, what were the Israeli reactions? The Likud government categorically refused the Fez plan; Begin explicitly declared that Israel would never negotiate with the PLO, even if they were to recognise Israel, which clarifies just who is being intransigent. This is to say, of course, that Israel will not negotiate with the Palestinians, since Palestinians and Palestinian organizations regularly affirm their support for the PLO, and there exists no grouping of Palestinians which questions the legitimacy of the PLO's political representation.

Somewhat more surprisingly, the Begin government also rejected out of hand the Reagan peace plan, even though it doesn't mention the PLO, and *excludes* a Palestinian state: for the Begin government, any change in Israeli control of the occupied territories puts into question the right of Israel to exist, and represents "a dangerous precedent, which would lead directly to the liquidation of Israel by stages (this extremity lead to closer relations between the US and the Israeli Labour Party, which likes the "Jordanian sovereignty" approach: which has not

worried Likud).

The Palestine National Council, by contrast, did not reject the Reagan plan out of hand. It considered the freezing of settlements in the occupied territories an important positive element, and even gave qualified backing to the concept of a confederacy with Jordan, on the condition that it be realised *after* the creation of an independent Palestinian state, i.e. on an equal footing. King Hussein announced three conditions for Jordanian participation in peace talks: an Israeli withdrawal from Lebanon, the freezing of new Jewish settlements in the West Bank and Gaza, and real Palestinian participation in the talks. He received blunt refusal from Israel, who immediately announced a new accelerated plan of settlements in the West Bank.

It is *astounding* that US Secretary of State George Schultz, *after* the Israeli sabotage of the Reagan plan by going ahead with settlement plans, and Israel's rejection of the plan from its conception, could blame the PLO for the failure of the peace process, and use that to call on the Arab world to reconsider its recognition of the PLO.

And thus we become aware of another difference between Israel and the Palestinians, *U.S. support*.

The Jordanians, it's true, receive aid from the U.S., but politically-contingent aid: leverage. The Israelis, by contrast, receive aid in vast quantities, and it is seemingly unquestionable. Since 1951,

Israel has received twenty-five thousand million dollars from America, over half of that during the five years since Camp David, in which time Israel has received about a quarter of total US foreign aid. Given the preponderance of military aid, this bounty has obvious implications for the Palestinians, at the mercy of the world's fourth-largest army (in conventional forces). Facing such a well-stocked juggernaut, the political road to peace would be the only sensible road to follow. So it is not surprising that the PLO had scrupulously observed the ceasefire on Israel's northern border, negotiated by Habib last year. Which makes one wonder why a need for "security against border violations" was cited as "justification" for the invasion of Lebanon. We could wonder also about that 36 km limit, and just when that got dropped. Then we could wonder about cluster bombs, phosphorous bombs, percussion bombs, fragmentation bombs, anti-shelter rockets, hospital bombing, looting of dispensaries, cutting-off water and food. And, awesome, staggering, the massacre of 2,000 in Sabra and Shatila, a testament to Israeli /Phalange 'liaison'. After all of this, we would expect some hesitation, re-assessment, withdrawal of support, by America. . . . The delivery of 75 F-16 fighter planes was suspended: but a treaty with Lebanon was compacted, which permits Israel to maintain control in southern Lebanon through Haddad's militia, the Syrians were duly

baited, and somehow the F-16's can now be delivered, and an *additional* \$365,000,000 promised for 1984. So America can't be very angry with Israel.

Recall that the Reagan plan would require the PLO to concede immediate political surrender, to gain a promise of a guarantee of a withdrawal in the future. How can anyone imagine the Palestinians could trust such an American guarantee, after the obscene travesty of a guarantee of the security of the Palestine civilians, left in Beirut when the PLO fighters withdrew "to end the fighting", left to the tender mercy of the Phalange. So much for American guarantees.

Any possible solution to the Middle East conflict must involve the Palestinians, and the Palestinians' legitimate national rights, and the PLO, as the sole legitimate representative of the Palestinians (because, like it or not, regardless of their historical vagaries, *that is what they are*: the sole, legitimate, representatives of the Palestinians). Let us hope that the tide of revulsion and remorse *within* Israel, so noticeable during the war in Lebanon (one Tel Aviv demonstration involving 10% of the population of Israel, some 400,000 people, if you can believe it), can continue to grow, develop its understanding of the legitimate aspirations of the Palestinians, and finally overthrow that perverse and misguided demon, Zionism.

Alex Anderson

Students' Association General Meeting

Three motions on PALESTINE

Union Bistro, 8pm, July 27, ➡

Entry by student-card

Details of the three motions, and argument, in the Australian Union of Students broadsheet, available later this week.

SABRA AND SHATILA, BY A PARTICIPANT

The following article is translated from the German magazine 'Der Spiegel' (14 February). It is an account given to the magazine by a member of the Israeli-backed right-wing Lebanese militia of his participation in the massacre of about 2000 Palestinian refugees in the Sabra and Shatila camps in Beirut. His name was withheld.

We met in Wadi Shahur, the valley of the nightingale, south-east of Beirut. It was Wednesday 15 September. The previous day our leader Bashir Gemayel fell victim to a murderous assault.

We were approximately 300 men from east Beirut, south Lebanon and from the Akkar mountains in the north, nearly all members of the Phalange militia. Those were the uniforms we wore, even those of us like myself who belonged to the Tiger militia of ex-president Camille Chamoun.

Phalange officers called us together, explaining they needed us for a special action. They hammered into us, 'you have come voluntarily to avenge the abominable murder of Bashir Gemayel. You are God's tools. Everyone of you is an avenger.' That hit home for me because in 1976, when Palestinians stormed the coast city of Damour, I lost two small brothers. Through discussions with my comrades, I learned that many had also lost relations.

Then a good dozen Israelis in green uniforms without their ranks displayed arrived. They had maps and spoke very good Arabic, only the hard 'th' they spoke like all Jews like 'ch'.

It concerned the Palestinian camps of Sabra and Shatila. We had to labour hard for hours over these maps, which was wasted time, because we were all clear

on what we were supposed to do, and we all relished it.

Our officers informed us that we had the honourable task of freeing Lebanon of its last enemies. We were supposed to comb through the camps and take all men able to fight as prisoners. We were really proud.

The next afternoon our group met once again. We had to commit ourselves by an oath never to reveal anything about our action.

At 22 hours we embarked on an American army lorry, which the Israelis let us have. We left the truck in the vicinity of the airport control tower. There, immediately in the Israelis' positions, more such LKW's were parked, on which the prisoners were later to be transported.

Several Israelis in Phalange uniforms were part of the group. 'The Israeli friends who accompany you,' that's how our officers explained it to us, 'are also volunteers, who have not told their army that they are participating. They will lighten your tasks.'

Apart from that, they explained that if possible (we were) not to make use of firearms. 'All must proceed quietly. We await your return in 3 hours.' A Phalange officer kept in liaison with the Israelis at the camp entrance.

Then a masked figure led us onto an embankment near the abandoned Kuwaiti Embassy. 'Afis,' he hissed behind me, 'jump'. Next to the embankment from which we had jumped down, stood a barrack. We pushed the door open. An old man, an old woman and two 15 to 16-year-old boys listened to the radio. We held them in check with our MP's and then searched the dwelling for weapons.

One of the boys became impudent and to our faces called us 'kilab al-jahud' (dogs of the Jews). He imagined himself very brave, the cheeky fellow. One of us stabbed him in the middle of the heart with a bayonet. That happened quickly

and so quietly, like it was decreed.

But we couldn't avoid that the old couple and the second son broke out in a terrible clamour. Yet we did nothing to them. Two comrades dragged them out of the house to take them to the lorry. I don't know if they made it.

Then we saw other comrades. They had likewise up till now kept to the instructions, and hadn't fired their guns. Therefore they had to work with bayonets and knives. Bloody bodies lay in lanes and in the entrances of the barracks. But the silly women and children, who cried for help, endangered our entire concept, because through the noise the camp population was given the alarm.

And suddenly shots fell. In the northern part of the Shatila camp, armed Palestinian youths had entrenched themselves. They even shot a bazooka on our group. My comrade's left hand was torn off. We had to draw back. No more thoughts about completing the derailed action in 3 hours.

Then I saw the Israeli advisers again, who had been with us at our initial secret gathering. One used a radiophone and directed us to draw back to the vicinity of the camp entrance. A few minutes later the Israeli artillery opened up all guns onto the stubborn quarter.

As we returned to the front, the Israelis helped us with lighted flares so that we could distinguish between friend and foe.

Shocking scenes occurred, which showed what the Palestinians were capable of. A couple of armed Palestinians moreover women, had entrenched themselves in a narrow lane in the north quarter of the camp, and moreover, behind some donkeys. We had unfortunately to kill these poor animals so that we could finish off the Palestinians behind them. That moved me when the shot donkey shrieked. That was gruesome.

So that you understand what kind of

people the Palestinians are. A wounded comrade stepped into a house packed full of women and children. He was only searching for wound dressing material. But they screamed and threw their spirit stove to the floor, I'm certain so that the house would catch fire and then the comrade wouldn't find any dressing. This hard-hearted rabble we sent to hell.

At 4 o'clock in the morning my troop returned to the lorry. Clearly, only one lorry had till then been used. We drove to stay the night in the town at the entrance to Haddath. At dawn we went back to the camp.

We ran past corpses, shot and stabbed all eyewitnesses; what else could one do? To kill others is quite easy once one has done it a couple of times before.

Then the first bulldozers of the Israeli army came. Plough everything under the earth, leave no eyewitness alive, everything now must go lightning fast,' ordered a Phalange officer. But he talked nonsense. Didn't he have any eyes in his head? Despite our exertions it still swarmed with people, and from every side shots still came. The people defended themselves, they ran away and caused a hopeless confusion. In short, the 'ploughing under' was simply too much requested of us.

We soundly avenged our civil war dead. But during the night from Friday to Saturday it became obvious that the very beautiful plan had fallen into the water. Thousands had escaped us. Too many Palestinian enemies remained alive.

Today everywhere the talk is of massacre and even pity for the Palestinians, who forced us to act. Who praises the effort, which we took on ourselves for just concern? Just you imagine, I fought for 24 hours in Shatila, 24 hours without food and drink.

Translated by Mary Merkenich

Page 15

big red productions present...

THE COMMUNIST

INITIATIVE

The Communist Student Collective (C.S.C.) was formed in March this year to provide a more coherent and radical activist group than had existed at the ANU before.

The CSC has close links with the Communist Party of Australia. The Communist Party provides a coherent framework for activist strategy. The Communist Student Collective follows this by working for a *democratic transition to socialism*. Communists have a flexible, pluralist approach, linking diverse social movements to achieve a self-managed society.

Communist students are working within the university structure because students are potentially receptive to new ideas and the university is potentially a site for critiques of current social structures. The university is also our work

place: or rather, the place we are worked upon. Students are produced as *specialised labour market commodities*, while we work within the university structure we are critical of the role it plays.

The C.S.C. takes the initiative to challenge the structures of capitalism and patriarchy. We believe that change can only come about through activism which links apparently diverse issues. Communist students are not limited to classroom activism. We initiate support and participate in struggles around specific student needs and in mass community movements. We are working to develop *community-inspired curriculum* and *radical education initiatives* to break down hierarchical learning structures.

COMMITMENT

Community Involvement: The C.S.C. is not limited to work on campus. We are involved in the work of the Canberra Branch of the Communist Party in broad social movements. C.S.C. members work in the peace movement, the women's movement, gay liberation, 2XX and Jobless Action. The C.S.C. also supports the struggles of oppressed people in other countries, for example in the Campaign in Solidarity with central America and the Carribean, and in the Palestine Human Rights Campaign.

During second semester we will be working with NORML for the reform of Marijuana laws. And 'Process' a left wing and feminist bookshop, will be opening soon.

Challenging ideological structures: The C.S.C. tries to expose the distortions inherent in the fabric of beliefs which justifies exploitation and alienation under capitalism. To do this we work in alternative media, to present critiques of the dominant ideology. The C.S.C. is active in the production of 'Woroni'. We also produce the Big Red Radio Show, which can be heard on 2XX every Friday at 1pm. We have also initiated the Socialist Film Group which regularly stages free film screenings. C.S.C. hopes to open a left-wing and feminist bookshop to disseminate information throughout the community.

ACTION

The Communist Student Collective is committed to the long term goal of self-managed socialism. Australian society at present is a capitalist patriarchy based on the profit motive and dependent on the exploitation of women, workers, racial minorities and the environment. The relations of class, race, and gender exploitation are perpetuated by coercion legitimised through the State and by compliance induced by the dominant bourgeois ideology. No genuine freedom or equality for women and workers can exist within this structure of exploitation for profit. This structure must be challenged.

In the short term the C.S.C. works to extend student control of student affairs; welfare, and services; and to provide material and theoretical bases from which student and social movements can form in coalition to liberate ourselves from oppressions.

Since the formation of the Communist Student Collective in March this year we have put our ideas into practice in a number of different areas. Students cannot be isolated from their social contexts. A 'student' may also be a woman, a worker, a migrant, etc. Consequently the C.S.C. works for students in all aspects of social life.

Radical Education Initiatives: The C.S.C. emphasises co-operative study and reading groups to critique the content of courses and to overcome the effects of isolated, individual, competitive studying. The C.S.C. is working to introduce community-inspired curriculum. That is, subjects our communities need to know, rather than the university's current offerings which are limited to what the capitalist system requires us to believe. The C.S.C. is active in the Political Economy movement at ANU which offers seminars and reading groups. The Communist Women's Collective initiated a Women and Maths Programme to challenge the gendered division of work and ideas. We are planning to work on Peace Education initiatives in second semester.

Improving material conditions for students: The Communist Student Collective has been involved in campaigns for better student accommodation, more services for disabled students, improved conditions for part-time and mature students, and will be campaigning for child care facilities during second semester.

Look out for **PROCESS**



Red Big Ball
Jive Against The Junta
JULY 29

Kate,s Birthday
Noisy Neighbours

\$1 CONC.
\$3 OTHERS

It's Canberra's first feminist/left bookshop. Yes folks, the revolution starts here. Opening soon beside a campus near YOU.

**Socialist
Film Group**



STUDENT COLLECTIVE

SOCIALISM

When most people think of socialist they think of a system like that in the Soviet Union. The Communist Party of Australia, however, struggles for a very different form of socialism. One based on self-management and democracy.

The achievement of socialism is thus a process in which all the main aspects of capitalist power are challenged by:

- asserting democratic control in work-place, locality and social affairs, encroaching on the "rights" of owners, managers and bureaucrats.
- establishing and strengthening democratic organisations at all levels.
- challenging the ideas and social institutions that uphold capitalism, male domination and racism, breaking down the sexual division of labor at home and in the workplace, and winning majority support for socialist ideas.
- taking from the ruling class its main centres of power in the corporation and the state.

- * forming a government committed to fundamental socialist change, based on a strong mass movement fighting for such a change.

But the process is not a smooth one. Ruling class power cannot just be whittled away bit by bit until there is none left. At some point the ruling minority will attempt to reassert its dominance by any means it is able to use, and there will be sharp conflict in which the popular forces strive to break capitalist power throughout society.

Students do not form or belong to a class; they come from all classes and have destinations to all classes. Students also experience common situations. These in some cases lead many to adopt militant, progressive or radical positions. In other cases pressure to conform and concentrate on the goal of a relatively privileged job lead to acceptance and support of the system.

Already students have struggled against the way education is shaped by ruling class needs and against cuts in education expenditure. They have struggled for greater educational democracy and reform of curricula and teaching methods. Tertiary students also play an important part in various social move-

ments, supplying many of their activists and leaders.

Socialism is not about increasing the power of the state. Socialist is about people being able to control their own lives and be free from exploitation. It is for this basic liberty that the Communist Party struggles.

The struggles for self-managed socialism must fight against all forms of oppression in society. It is for this reason that the Communist Party does not restrict its activity to the workers' movement. For even if it were possible to achieve liberty in this area alone, many issues would be left unaddressed. Further the oppression suffered by one group in society is not disconnected from others, women are oppressed in the home and at work, likewise Aborigines. A worker suffers exploitation not only in their work-place but throughout the whole of their lives.

To think that liberty can be achieved for one section of society and not all is a misconception. If we are to achieve the basic liberty of controlling our own lives then the present system must be confronted and beaten on all fronts at all levels. For this reason the Communist Party works in with many social movements, attempting to make people realize that the oppression they suffer is not unique but is common to all

LIBERTY

but the very few. True liberty can not be won for an individual until all are free.

HINTS FOR THE UNSUSPECTING STUDENT WHEN YOU FIRST MEET A COMMUNIST

- * Do not run screaming from the room. This is rude. You've probably met communists before though you may not have known it, and you'll meet a lot more. Some may even become your friends.
- * If you must back away, do so slowly - one step forward, two steps back.
- * Do not trivialise their experience by assuming it is a boardroom issue only. They are communists 24 hours a day.
- * Don't ask them how they got 'that way'; you could perhaps ask yourself why you didn't.
- * Do not assume that they are dying to talk about being communists.
- * Do not expect them to refrain from talking about being communists.
- * If you are tempted to tell them they are taking the easy way out - think about that.
- * Do not start talking about your politics in order to make it clear that you are naive - they probably already know.

Contact P.O. Box 82, O'CONNOR!

Big Red Radio Show

For the lowdown on the commie rats in your community

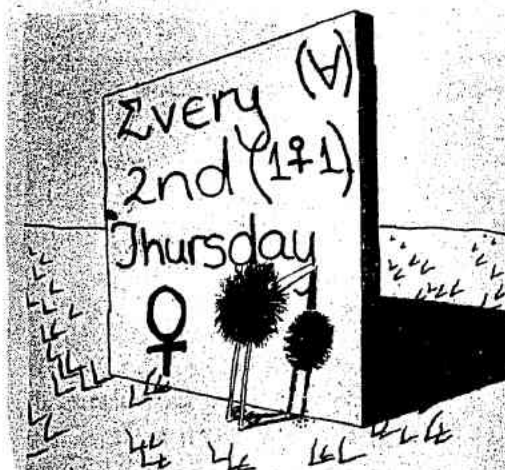


Friday 1.00pm on 2XX. Listen in for details of socialist activities. The show will provide people with events/information/left book reviews/new left music.



Page 17

Women & Maths



This CSC initiative offers two hour self-contained tuition programmes. The tutor endeavours to provide women with an understanding of basic maths and number skills. Every second Thursday, 7.00pm in the Philosophy Seminar Room, HA building. 27/7, 4/8, 18/8, 15/9, 29/9
13/10

US OUT OF CENTRAL AMERICA !

INTERVENTION IN EL SALVADOR

El Salvador—the record so far

With the increasing success of the FMLN/FDR (Farabundo Marti National Liberation Front/Democratic Revolutionary Front) in El Salvador, there has been growing speculation regarding 'direct US military intervention' in that country.

The question, however, is not 'will the US go into El Salvador?', but *how* will it increase its presence.

At the moment, for example, American involvement includes:

- * massive amounts of economic and military aid to the Salvadorean regime

- * 55 military 'advisors' who supervise Salvadorean troop missions

- * military and intelligence personnel who actually plan offensives by the Salvadorean army — e.g. as in the recent foray into the provinces of San Vicente and Usulután

- * the training of Salvadorean troops in the United States; and more recently plans to set up a training base in Honduras which will include 100 American personnel

- * increasing US air support (fixed-wing and helicopters) for government offensives against the FMLN

- * an instrumental role in the May re-shuffling of Salvadorean military posts to officers with extreme right-wing 'credentials' — e.g. the former head of the National Guard (noted for its brutality and indiscriminate killing of civilians) being transferred to a command position within the Army.

Even the extent of this involvement, however, is unlikely to change the course of the revolution.

Recognising this, we have recently been treated to a barrage of right-wing arguments and propaganda geared to preparing the ideological groundwork for the use of US ground troops in El Salvador.

On 22 May, for example, Senator Barry Goldwater declared, "If I were the President . . . I would say 'If it becomes necessary to save Central America, we will use our troops, our aircraft, our forces.' It's that important."

Significantly, on 28 May, President Reagan himself refused to rule out the introduction of US combat troops in Central America.

With America poised to throw its ground troops into the El Salvador conflict, it is even more essential that people around the world organise demonstrations protesting against the US war drive, and that we support the struggles of the people of El Salvador.

The Committees in Solidarity with Central America and the Caribbean (CISCAC) across Australia, provide an avenue for solidarity work at all levels — organising rallies, forums, information stalls, films, and political lobbying. CISCAC is currently urging the Australian Government to recognise the FMLN/FDR as a representative political force, and to support the call of the FMLN/FDR for a political solution based on negotiations between the FMLN/FDR and the Salvadoran junta; as well as urging the Government of Australia to provide aid to Nicaragua and Grenada, and place pressure on the US to withdraw its military forces and support for right-wing forces in the region.

If you are interested in helping the region, you can contact the Canberra CISCAC by writing to Box 606, Dickson 2602, or by phoning John on 49 2755 or 47 8813.

Rob White.

The myth

"For several years now, under two administrations, the United States has been increasing its defense of freedom in the Caribbean basin. And I can tell you tonight, democracy is beginning to take root in El Salvador which, until a short time ago, knew only dictatorship. The new Government is now delivering on its promises of democracy, reforms and free elections."
Ronald Reagan, April 28, 1983.

The facts:

- * Over \$700 million in economic and military assistance has been delivered, or is on its way to El Salvador since Ronald Reagan came to office. Without this aid the brutal regime in El Salvador would have been replaced long ago by the popular forces of the FDR/FMLN.

- * Over 250,000 people are homeless and large numbers die as a result of malnutrition, poor sanitation and housing.

- * Education facilities cannot function in the present environment.

- * 41 per cent are unemployed.

- * 50 per cent of the employable population lives in the rural areas where a tiny minority control the vast majority of the land. As much as 65 per cent of the population is landless.

- * 242,000 El Salvadorean refugees have been forced to flee and live in Central America and Mexico. They are refused refugee status in the U.S.

"Land reform has been abandoned, at least 30,000 civilians have been killed and the majority of them have been victims of the governments own security forces. American nuns and labor advisors have been murdered and the judicial system is so intimidated that it cannot even bring accused murderers to trial. Of those 30,000 murders confirmed by our own embassy there have been fewer than 200 convictions."

U.S. Senator Christopher Dodd, replying to Reagan on behalf of the Democratic Party, April 28, 1983:

"El Salvador's Roman Catholic church said yesterday that 364 people died violently last week and said it would denounce to authorities 'acts of abuse by army personnel.'"
The Australian, May 17, 1983

"The security forces in El Salvador have been carrying out a systematic and widespread program of torture, "disappearances" and individual and mass killings of men, women and children. The victims have included not only people suspected of opposition to the authorities but thousands who were simply in areas targeted for security operations, whose death or mutilation seems to have been completely arbitrary. Testimonies received daily by Amnesty International implicate all branches of the Salvadorean security service in such violations of human rights—both military and police units as well as paramilitary squads acting with their explicit or implicit warrant—and the violations have occurred on such a scale that there can be no question that they constitute gross and consistent human rights abuses."
Amnesty International, March 1982.

"Wherever we turned we found the chilling effects of the ever widening devastation to health care that has been caused by the breakdown in education, the slashing of budgets for national health programs and the repression of human beings by the systematic use of terror in ways that are hideous and frightening."

Dr. Alfred Gellhorn on a fact finding mission, January 1983, sponsored by scientific bodies in the U.S. and the International League for Human Rights.

"The Conference notes with concern the escalation of military activities in Central America. Conference further:

- * supports the political solution proposed by the governments of Mexico and France in the case of El Salvador;

- * calls for the restoration of respect for human rights of all people in Central America;

- * abhors the vast inequalities of wealth which are the cause of the injustices suffered by the poor and of the violence in the region;

- * calls for the withdrawal of interference and the provision of military assistance by all external groups; and

- * reaffirms that the people in each of the countries of the region have the right to determine democratically the political system under which they wish to live."

Present ALP Federal policy, adopted July 1982.

The FDR/FMLN have consistently called for a negotiated peace, and this call has been supported by many European and Latin American governments. Appeals to the United Nations have been waved aside by the U.S. We in Australia should add our voice to these calls for peace by the FDR/FMLN.



U.S. SOLUTIONS TO THE LATIN AMERICAN CRISES

The military role of the United States in Central America has been well documented — from 'advisors' and vast amounts of aid to the ruling junta in El Salvador, to bases and joint military exercises in Honduras, to the training and equipping of counter-revolutionary ex-Somoza forces who are presently fighting against the Sandinistas in Nicaragua.

Why is the US so worried about what happens in the region?

To put the escalation of US military involvement in Central America into perspective it is necessary to consider the nature of the world economic crisis. The international recession has had severe repercussions on national economies around the globe. The effects of the crisis, however, has been most dramatically felt in the Third World.

Latin America, for example, holds approximately 46% of the world debt. Dependence upon loans from private international banking groups and the International Monetary Fund has put enormous pressure on countries such as Argentina, Brazil, Mexico, Chile, Peru and so on. The dilemma faced by the rulers of these

countries is how to pay off the interest (much less the principle) of their loans, while at the same time ensuring enough public expenditure in order to keep the lid on social unrest.

The vicious circle of loan dependency, domestic restraint measures geared to meeting international commitments, and increasing political repression as a means to suppress social unrest, however, cannot be broken.

As a consequence, the peoples of Latin America are increasingly voicing their anger at the existing state of affairs. We need only point to recent rioting in Brazil, the political crises in Argentina and Chile, the escalation of civil war in Peru, strikes in Bolivia, a massive upsurge in labour militancy in Mexico and the tremendous May Day march in Venezuela which drew 350,000 people into the streets, as indications of the volatile nature of political developments in Latin America.

On the other hand, the economic successes of Cuba, Grenada and Nicaragua — virtually the only countries to record improvements in the last few years — have not been lost as examples to the struggling workers and peasants of the region. Better education, housing, food and health provisions in these countries provide a concrete expression of gains made by post-revolutionary societies. They also highlight the lack of measures geared to meeting the peoples' needs under the repressive milit-

ary regimes and bourgeois governments handcuffed by international and domestic corporate interests.

In this context, the U.S. is under increasing pressure to guarantee its support for the countries of Latin America. The Malvinas conflict, and America's backing of Britain in this conflict, has further exacerbated the need for ruling juntas in the region to be assured that the US will be willing to step in and lend a hand.

The widespread social unrest in Latin America is a direct threat to American corporate interests in the region, and constitute a serious danger to the fate of the international monetary and trade system.

For the U.S., a quick solution to El Salvador is a must, even if it means even greater direct military intervention. Likewise, the success of recent revolutions in Grenada and Nicaragua has eroded the American economic and political hegemony in Central America. Hence, the U.S. concern to undermine the gains made by the peoples of these countries.

The regionalisation of the conflicts in Central America is a direct result of U.S. efforts to stem the tide of popular movements which arise from incredible economic oppression and political repression.

The will of the Latin American people however will not be denied.

COMMITTEE AGAINST REPRESSION IN THE PACIFIC AND ASIA (CARPA) ACT

invites you to welcome

MR ABILIO ARAUJO and MR ROQUE RODRIGUEZ
representatives of FRETILIN

who will speak about the fight for independence in EAST TIMOR:

5:30-7:30pm WEDNESDAY 27 July ANU UNION BISTRO

BASTILLE DAY

July 14th is Bastille Day, when the French celebrate their independence. Revolutionary fervour etc., tear down the prisons, big parties, freedom, champagne, all have a good time.

Unfortunately, the French, like virtually all European nation-states got a bit carried away with themselves: empire and glory and militarism and ripped-off riches. Napoleon of course, the French Foreign Legion of course, Dien Bien Phu, De Gaulle A disgusting story we don't know so much about. Why couldn't they stick at home, camembert and crusty bread and rough red No, they had to maraud *all* over the Maghreb (North Africa), Central Africa, the Pacific, South-East Asia. Ripping off, of course, ie. cash crops and dependence on foreign exchange, political suppression, racism, filthy ghastly Christianity being shoved down people's throats wherever possible I suppose.

The current version of French boys strutting and preening, dragging their militarism through everyone else's lives, is NUCLEAR INDEPENDENCE, ie neutron-bomb development, and NUCLEAR TESTS.

After an "embarrassing" accident in the Sahara Desert, France shifted nuclear tests (*atmospheric*, even) to Moruroa Atoll. Not surprisingly, the Pacific people think this stinks. France joins America in spreading nuclear filth through the bones of the indigenous peoples of the Pacific. Dis-fucking-gusting, that's what I'd call it.

Of course, Australia copped it too. We made 'em do it underground. They've had more beaut accidents, on 6 July

and 25 July 1979 in particular, unknown quantities of plutonium being released into the Pacific, which 'only' supports life on earth.

Our bizarre so-called 'Labor' government-parrot, Bob Hawke, was initially intending to 'separate' the issue of French tests at Moruroa (particularly the May test they didn't bother to tell Haydon about when he was in Paris), and the issue of Australian uranium being exported to France. Such a separation must be the hallmark of a Rhodes scholar: real academic insight. How it was proposed to dissuade the French from messing up our backyard, I don't know. Victorian Centre Unity ALP talked some sense in to him.

And why do we export uranium anyway? More available on the market in general, means more available for nuclear weapons. And the technologies are very closely congruent. Might interest you to learn of recently 'declassified' information from America: the year, 1950; the scene, U.S. Defence Dept needs plutonium to make bombs, bombs, bombs! The Atomic Energy Commission asked corporations if they'd help: Dow Chemical, Monsanto and Bechtel *all* agreed commercial nuclear power would never be economically viable if it produced only electricity, but it could be feasible if commercial reactors also produced plutonium for sale to the government. So they got their uranium free, in return for plutonium.

So why do we export uranium? Do we imagine they'll look after it carefully, for ever and ever and ever?

"Well there are safeguards!"

First Report of the Ranger Uranium

Environmental Inquiry: the defects in the present (1976) system of safeguards are "so serious that existing safeguards may provide only an illusion of protection."

As for the Nuclear Non-Proliferation Treaty, France is not a member!

As for the International Atomic Energy Authority, their inspectors have to give prior notice, i.e. time to hide the

evidence! And then there's Material Unaccounted For: there are apparently *such* difficulties with the analytical control and measurement of nuclear materials used in nuclear reactors, that it may never be possible to ascertain whether enough plutonium etc. to make a bomb has been nicked, or not!

So why do we export uranium?
Oh Bastille Day is fun!

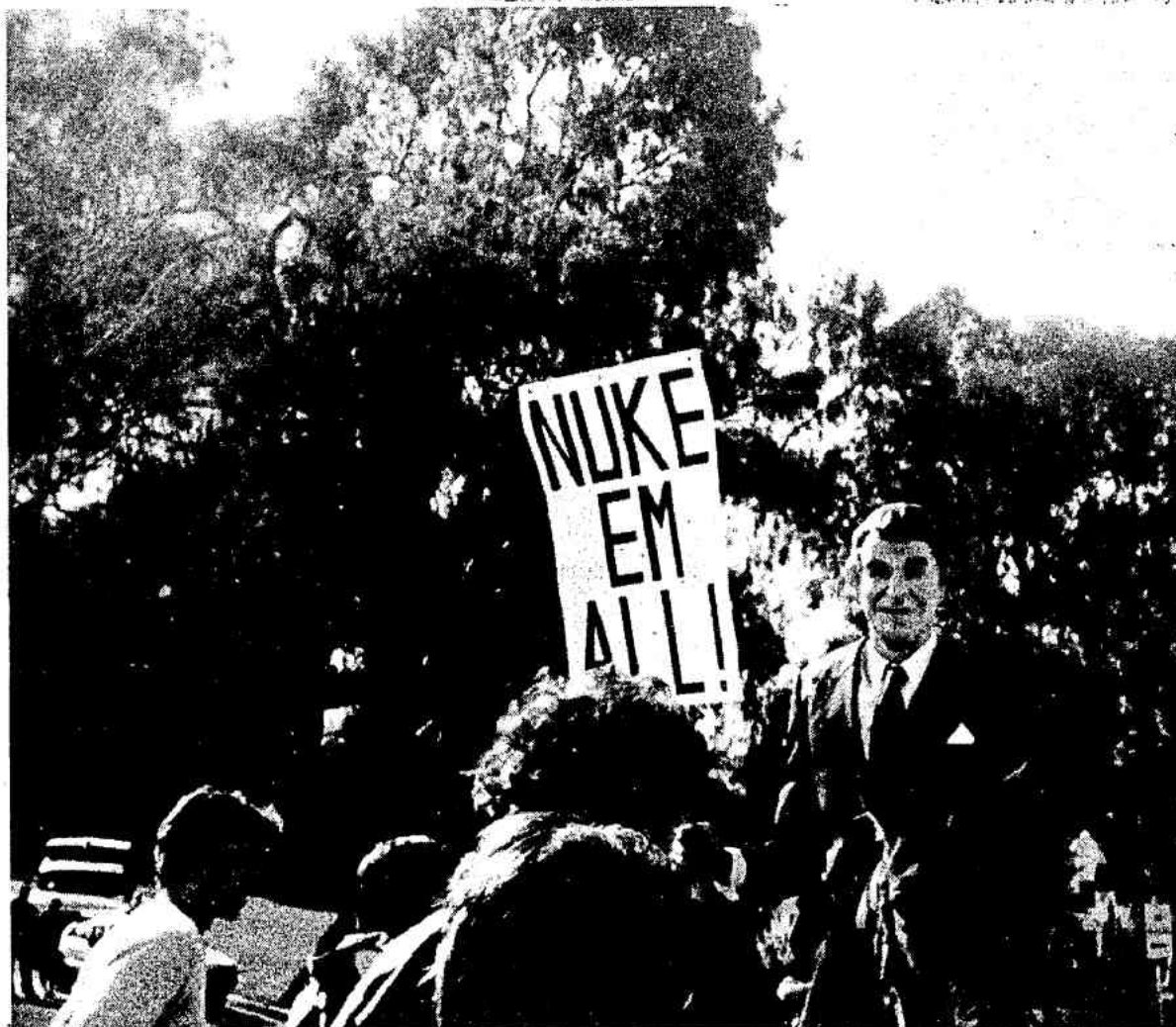


anti-american demonstration

There was a demonstration of about 50 people outside the American Embassy on July 4, American Independence Day.

The protest drew on many sources of discontent with the USA who celebrate their independence while denying it to others.

For example: their present attempts to undermine the Nicaraguan Government, their support of the corrupt and murderous regime in El Salvador; their support of the Marcos regime in the Philippines, their support of the Israelis and their denial of Palestinian rights. Finally of course, their pre-eminent role in the nuclear arms race.



Special guest star at the demonstration was none other than R.R. himself.

legal aids



AN INFLAMMATORY SUIT

Michael Atkinson

If you infected your sexual partner with venereal disease, could he or she sue you?

The question may be a delicious one for lawyers if reports about epidemics of the disease AIDS and genital herpes are correct.

American courts say yes and their reasoning draws a parallel with giving poisoned candy to a child.

Australian courts have not been faced with such a case, but the conventional wisdom among lawyers is that they would refuse the infected plaintiff a remedy following an 1878 Irish Court of Appeal precedent.

"Since the time the disease was imported into Europe, we have never heard of such an action," said Mr Justice Deasy 105 years ago when he dismissed an action brought by a lady against her lover who had infected her with VD.

"The subject is not a fit one for the consideration of judges and juries," he added.

Although His Honour's peculiar assertion on the origins of VD is open to doubt, his conclusion on the law has been the last word on the issue for a century.

There are two potential causes of action open to an aggrieved partner: one based on assault and the other on negligence. In each case the plaintiff will have to prove the defendant knew he or she was infected before the act took place. (Difficulties with evidence have no doubt deterred such litigation.)

An assault is an intentional or reckless attack inflicting physical harm on another person.

The assault in a VD case would be the reckless transfer of the VD virus or bacteria to the uninfected partner, not the whole intercourse. If the assault were the intercourse or sexual act, the defend-

ant would have the complete defence that the plaintiff consented. The future of the assault action depends on the plaintiff successfully maintaining that he or she did not consent to be infected while consenting to the intercourse.

Negligence occurs when a person unintentionally omits to do something which a reasonable person would do and thereby inflicts harm. The wrongful negligence in a VD case would be the failure of the infected person to warn his or her partner.

The Irish case, *Hegarty v. Shine*, rejected an assault action and further held that the man had no duty to tell the woman he was infected.

Since Australia was not a political entity in 1878, and Ireland has subsequently wrested its independence from Britain and withdrawn from our legal jurisdiction, there are ample historical reasons for reconsidering *Hegarty v. Shine*.

In dismissing the woman's action, the Irish court advanced two reasons:

1. the woman consented to fornicate with the defendant, and therefore also consented to the consequences;

2. the courts will not enforce duties which arise from immoral acts or relations, and therefore there was no enforceable duty on the defendant to tell the woman he was infected.

On the latter point the Lord Chancellor, the Right Honourable John Thomas Ball, thundered: "Judges have refused to partition the plunder obtained by robbery, to acknowledge or protect property in an indecent book or picture, or to compel payment of the wages of unchastity."

"Are the same tribunals to regulate the relative rights and duties of the parties to an illicit intercourse?"

Such reasoning can hardly be tenable in the 1980s when statutes elevate de facto relationships to the same status as marriage and fornication is the subject of gleeful articles in the lifestyle pages of newspapers.

Moreover, the question of what the uninfected partner consents to should be subjected to an analysis more subtle than it received in *Hegarty v. Shine*. VD is not the natural or inevitable consequence of extra-marital sex.

It is time our courts considered the American case law on this issue.

As long ago as 1920, in what was then a landmark case upholding women's rights, the Supreme Court of North Carolina said it was well-settled common law that a person was liable for negligently exposing another to an infectious disease, including VD.

Sixteen years later, the Texan Court of Appeals, sitting at Galveston, heard an appeal by Lena M. De Vall against Morris A. Strunk for infecting her "with vermin commonly called crabs".

The court's decision in favour of the woman was stern Victorian homily: "Whatever illegality or immorality the two of them together may have indulged in, the woman's deception — induced, and unknowingly yielded of her clean body to such a union with his disease-carrying one — could not, by any just standard, have left her act so culpable as his." The legal reasoning which led to such actions being dismissed in the Irish and British jurisdictions is outdated and faulty and it is astonishing that the increasing incidence of sexually transmitted diseases has not led to a bold plaintiff bringing the issues before the appeal courts again.

As Melbourne *Age* journalist Michael Barnard remarked recently: "What, the layman may ask, is the difference between a person carelessly poking a partner in the eye with a tennis racquet, and one carelessly zapping a partner elsewhere with a contagious disease?"



AUS: JUNE EXECUTIVE REPORT

The Australian Union of Students (AUS), held a Student Unionism Training Programme, at the Stanwell Tops Convention Centre, over the long weekend of June 11, 12, 13. About 75 students attended, including Sally Skyring ANU's AUS Secretary and ANU Exec. Member, Jane Connors. The conference was held in order to spread the word on how to be an effective campus activist and was aimed primarily at local AUS secretaries. In fact, Sally gave a paper on the skills required of a good AUS Secretary. Other people spoke about specific campaigns they had undertaken — the University of New South Wales brought along a videotape of its recent (and partially successful) action to defend their library and the South Australian CAE showed the award-winning documentary on their 1982 occupation of their Chancellery in protest at massive staff cuts.

Other people gave papers on specific tasks and how to do them — how to prepare a budget, how to 'use' the media, how to establish contact with different groups on campus. Most participants were first or second year students only just

getting involved in union activity and they seemed to find the weekend very useful. Conference papers can be made available in the Students Association Office if you are interested in looking at them.

On the two following days, June 14th and 15th, the 4th meeting of the 1983 AUS Executive Meeting was held in Sydney. Jane Connors and Bill Redpath attended from ANU.

The meeting commenced with reports from the South Australian region. One of the major concerns over there is something that ACT students are probably not aware of, but is a problem in NSW as well. The bigger cinema chains, Hoyts et al. have refused to accept campus student cards and have issued their own. With these cards, you can only get a discount on certain nights, if you are full-time and under 26, and you cannot get a discount at all during the summer holidays. Whilst in Sydney a few weeks ago Jane Connors attended a meeting of the major Sydney campuses angry about this situation, which formulated some counter-strategies. If anyone at ANU is having trouble getting their discount please let the S.A. Office know.

Another big issue with South Australian students is Peace and Disarmament. The biggest problem in Victoria at the moment is Student accommodation. They are planning to hold a sleep out in Melbourne before long to draw attention to the plight of homeless students.

Bryan Havenhand, the manager of Student Services Australia, talked to the executive about the National Student Discount Scheme which will be launched in August. More details will come to hand presently, but the basic idea is that students will receive cards entitling them to quite a wide range of discounts from different stores, and also some discount vouchers. More details later.

The Union's financial situation is OK at the moment and the cash flow is quite good.

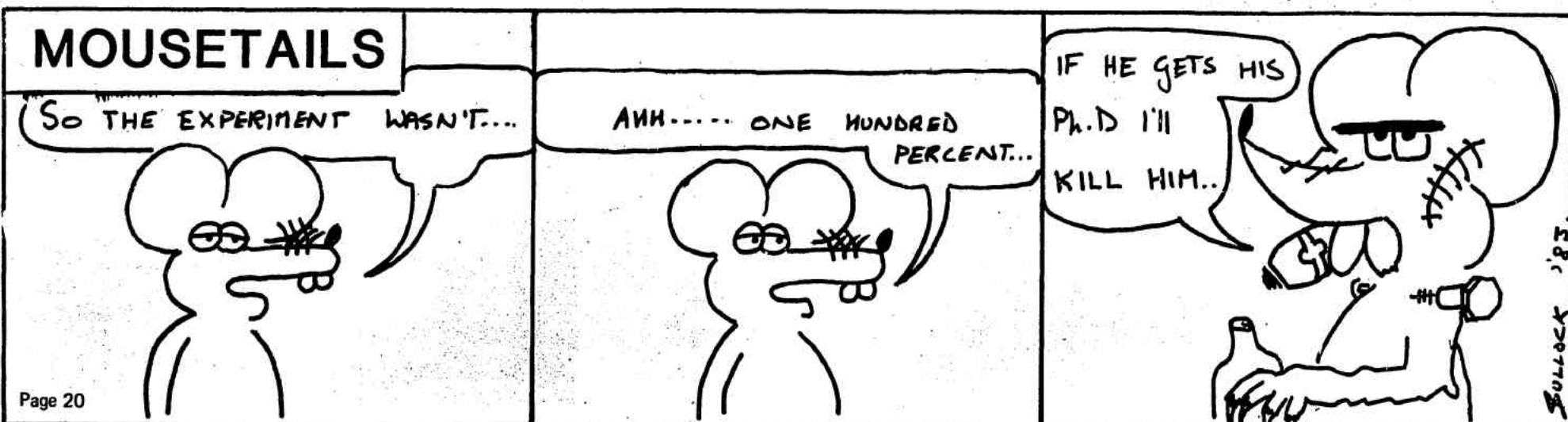
The Executive discussed a great number of changes proposed to the Union's constitution. These should help to streamline operations and will be extensively discussed in the states over the next few months.

Lastly we talked about AUS' current 'Claims for Change' Campaign which you'll be shortly seeing a lot of. The

campaign is aimed at making up ground in all those areas of post-school education which suffered under the Fraser Government. Some of the demands are a question of national funding and others require work on campus. Reading through the list you'll realize that not all the "claims" seem terribly important to students at ANU. This is because the campaign is also intended to make all of us aware of the conditions which many of our fellow students have to study under. While we may have adequate childcare many campuses have none. Some libraries haven't been able to afford new books, or to open at night for years. It is important that students on relatively well-off campuses are aware of these things, though of course that doesn't mean that we stop working towards better conditions.

If you have any questions about AUS, its conferences, its executive, or the "Claims for Change" please come and ask either Sally Skyring, or

Jane Connors
Bill Redpath.



Law Faculty

Adopts New Policy on Assessment



LOOKING AT LAW SCHOOL

At its meeting on the 1st of June the Faculty of Law adopted policies on the taping of lectures and consultative process between students and staff on assessment:

Taping of lectures: The Faculty, in a complete reversal of its pre-1982 policy of opposing any taping of lectures, adopted the following resolution:

"The Faculty of Law recommends that the lecturer in each subject consider the usefulness of the taping of lectures as a means of reducing inequalities between students with extra-university commitments and which arise when students have disabilities or become ill and that the Faculty will endeavour to provide a comprehensive taping system."

The decision followed extensive campaigning begun by the Law School Action Group in 1982 which involved a number of student meetings and submissions from the Part-time and Mature Age Students, the Education Collective, the Law School Action Group and a number of concerned lecturers to the Faculty. The result is a good example of how students can have a successful and significant input in the practices of Faculties at ANU.

Consultative process on assessment: After a year of two investigative committees, the Trusts dispute and concentrated student activism the Faculty overturned its 1976 policy on staff-student consultation on assessment in favour of the recommendations of the Committee on the Consultative Process on Assessment. The new policy recognises the various principles established by the Board of Faculties in 1974 and operates to give them effect. The adopted guidelines require lecturers in each unit to provide students with a written statement on the unit's course content, its aims and objectives, and one or more proposed schemes of assessment. This statement then forms the basis of class discussion, the results of which must be given reasonable consideration by the lecturer before the final form of assessment is decided. The lecturer, in preparing the final draft of an assessment scheme, must indicate why class or individual proposals are or are not acceptable to him or her. Where students feel that there has not been a reasonable consideration of their views they may go to an appeals procedure which involves the Dean at the first instance, and if the matter is still unresolved it may go to the FEC and from there the Committee on Consultation of the Board of Faculties.

While this new policy on assessment is a major improvement on its predecessor, it still falls short of the full spirit of the policies adopted by the Board of Faculties in 1974. The success of the new policy will of course, depend on the spirit in which the guidelines are followed, but hopefully it will operate to guarantee reasonable and serious consideration of the views of students with regard to how they are to be assessed.

Philip Kellow

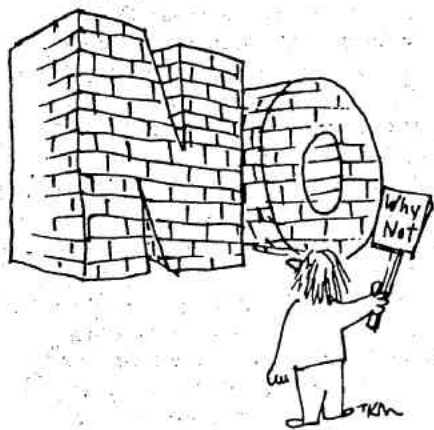
CASE NOTES.

Interview fever has hit the Law School as dozens of aspiring practitioners line up to be scrutinized by potential employers. With the job market for lawyers being so depressed the big firms are in the box seat as they contentedly watch students fall over themselves in the competition for a place in the professional world. The consequence of all this is that the firms employ only those students displaying the same unsavoury views as they do, and so the legal profession remains one of the conservative bastions of the world...

The law school itself was participating in the world of hard sell during the recent Information Day activities where the various faculties compete for future students. With lovely posters and smooth soap-advertisement patter, the law school attempted to portray itself as the best in Australia, and as a place where any hard working student can succeed. Unfortunately the hordes of prospective students weren't given any opportunity to hear of the harsher realities, but I guess, like any marketing campaign, the consumer should never be fully informed....

Upcoming events at the Law school include a campaign for the reduction of compulsory units in the ANU law degree, and a careers night where students will be exposed to a full spectrum of law-related occupations.

did you know...



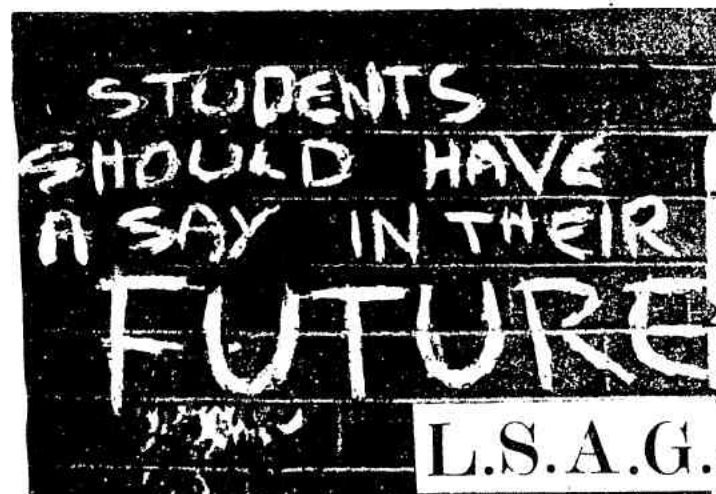
* that the A.N.U. Law degree has more compulsory *subjects* than any other Law degree in Australia (and only Sydney University has more compulsory *units*)

* that the A.N.U. Law Faculty offers an exceptionally low level of supplementary exams (also known as "posts") - students may only have one post and only in their final year.

A REFERENDUM OF LAW STUDENTS WILL BE HELD ON 2ND, 3RD AND 4TH AUGUST

TO DETERMINE STUDENT OPINION ON THESE ISSUES.

support **DEREGULATION**
of compulsory units
& the **introduction** of
SUPPLEMENTARY EXAMS



WOMEN'S PEACE ACTION

INTERNATIONAL WOMEN'S DAY FOR DISARMAMENT - MAY 24

May 24 was International Women's Day for Disarmament. This day was declared for this purpose many years ago. This year the women of Greenham Common asked women all around the world to celebrate this day with actions. The women of Britain and Europe are faced with the very imminent event of nuclear missiles being placed on their front doorsteps this year.

Yeah, what about the Russians?

We are frequently asked about our attitude to the Soviet Union.

We oppose the existence of the complete nuclear fuel cycle; from uranium mining, to nuclear power plants, the MX missiles, the SS-20s and the neutron bomb, and we oppose anybody who perpetuates and uses this technology.

Anti nuclear protests in Australia have been seen in some sectors as being anti US protests. It is the fact of our alliance with the United States and the presence of their military and intelligence installations in Australia which targets us when nuclear war happens.

In Canberra FANG organised a cake stall together with WILPF (Women's International League for Peace and Freedom) as well as street theatre and music in the centre of the city. Over 200 shoppers stopped to watch our performance. Later that day women went to Parliament where they addressed the Senate when Attorney General Gareth Evans had avoided the question of Australia's direct participation in the nuclear threat by speaking of a "Nuclear Free Pacific" but at the same time not addressing the facts of uranium mining, foreign bases, visiting nuclear armed submarines and B52 bombers landing on Australian soil.

The women were 'escorted' out of the gallery. From there they went to Kings Hall and sang songs. After a short time they were joined by women Parliamentarians. These women had also had an action that day when they wore sashes and ribbons with the word 'PEACE' on them into the Senate and House of Representatives. - a first for Parliament. The women talked together for about an hour and before leaving each other sang together.

'Greenham women you inspire us
Greenham women you're alright.'

FANG MEETINGS
5.30pm Every Wednesday Night
3 Lobelia Street, O'Connor

FANG RADIO PROGRAMME - 2XX
11.30am Wednesdays



CAKE STALLS
FANG will be holding cake stalls most Saturdays to raise money. Donations of cakes welcomed. If you are unable to deliver the cakes yourself one of the collective will be glad to collect them.
Contact 47 8571 (Natasha)
or 48 9595 (Joar.)

DECLARATION OF OUR DESIRE FOR PEACE

- We want to live in a nuclear-free world
- We want freedom from the fear of nuclear death.
- We want life on this planet to be cared for and nurtured, not raped and plundered.
- We want all nuclear weapons systems abolished.
- We want all US bases, nuclear submarines, and B52 bombers removed from our soil and from our waters - we want no part in their warmaking.
- We want an end to uranium mining.
- We want a system of energy that is renewable and safe, which does not

take resources out of the earth without returning them.

- We want the money that is spent on warmaking to be spent on caring for people and for the earth.
- We want men who think like computers to recognise their sickness and to learn how to be human.
- We want the sham of atoms for peace ended.
- We want energy systems to belong to the people and their communities not to be the giant corporations which invariably turn knowledge into weaponry.
- We want to live in a creative society where human and ecological needs come before power and profits.



CLOSE THE GAP!

On the 28th and 29th May over 100 women from Sydney, Canberra, Nimbin, Melbourne and Wollongong camped outside Lucas Heights to protest about the nuclear fuel cycle and the role Lucas Heights plays in that cycle. It is the site of Australia's atomic research reactors and is situated in the fast growing urban shire of Sutherland in Sydney's south-west. For the past twenty years it has been using the nearby Woronora River as its dumping ground and it contributes to the risk of nuclear war by its research projects and its production of nuclear materials. At the camp women discussed further actions for later this year. These actions came out of a recent meeting held in Canberra of women from all over Australia.

In August there will be a 'No More Hiroshimas' camp here in Canberra from the 5th to the 8th. The focus will be Parliament House.

It is also around this time that the Labor Party will be deciding/have decided upon how to implement their uranium policy. They have recently made decisions in direct contradiction to their policy as formulated in July 1982. They have granted two special licences to mining companies to negotiate uranium export contracts. These two companies are Energy Resources of Australia (Ranger) and Queensland Mines (Nabarlek). These companies are seeking these contracts with a North American power utility.

NO MORE HIROSHIMAS - AUG 5-8

In August from the 5th to the 8th there will be a women's camp at Parliament in Canberra. On the 6th of August 1945 the first atomic bomb was dropped on Hiroshima, on the 9th of August 1945 the second was dropped on Nagasaki. In 1945 these were the only two bombs in existence, and they were both used - how many bombs do they have now? We don't want them.

The future of Jabiluka and Koon-garra is under consideration at this very moment.

In December there will be an action at Pine Gap. Women from all over Australia are meeting at Pine Gap in the weeks and days leading up to the protest. Some women from Canberra are starting to walk there next week. Pine Gap has been chosen as the site of our major action this year because it is a United States intelligence gathering and communications facility. It is the eyes of western intelligence and as such a priority target in any nuclear exchange. In a recent article by Dr Geoffrey Smith 'Terror Australis' he says, by harbouring key US bases, Australia has become, in fact, little different from a nuclear power.

WALKING ???

Women are walking to Pine Gap (brave, adventurous soles that they are). They plan to be there by November 11. They will be stopping along the way at small country towns and pubs and hope to spread the word about Pine Gap with Street Theatre, talking, leaflets etc. They will be accompanied by a kombi, a dog and children. If there is any way you can support them, please contact FANG.

At Pine Gap we are protesting the presence in Australia of US bases and on a global scale the presence of foreign military installations in all countries of the world. We are protesting against the violent society around us. We are being drawn to the centre of this country to show the powers of this world that we have had enough. We are asking our sisters and friends around the world to support us.

For further information contact FANG, PO Box 70, Lyneham, ACT 2602. Phone 47 8571 or 48 9595.

CONSEQUENCES OF NUCLEAR WAR SYMPOSIUM

Women from FANG recently attended the conference held at the ANU 'The Consequences of Nuclear War'.

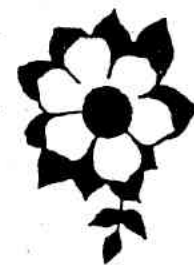
From the distribution of the first leaflet to the last speaker this conference has had its interesting aspects. The initial list of speakers were all men except for one woman, maybe. She did not come. Women involved in the peace movement were horrified and complained loudly, with the result that two women were asked to speak and three women were asked to chair sessions. By no means were these the only women to attend.

The conference itself was packed with 'ordinary' people, scientists, doctors, physicists, embassy representatives, academics, public servants from many countries of the world, including, the USA, the Soviet Union, West Germany, France, as well as Australia.

It was most interesting to note the men's acceptance of the inevitability of nuclear war. On the whole it was a frustrating experience listening to male 'specialists' who oppose a nuclear war but who don't take the analysis far enough to see that the nuclear mentality is tied in with the present social structures (their social structure) - will they support the change in the social structure that will end the destruction of this planet.

Nancy Shelley's talk was inspiring. She focused upon the need for men to confront their own violence, their irrationality, as imperative to genuinely solve the nuclear threat.

Patrick White spoke on the role of the Australian citizen in eradicating the nuclear threat. He said that men are too involved in the power structures, and that women are more sensitive to the issues. Women are the ones who will bring down that power structure and reassert the principle of life on earth.



For the Earth

*We are women
we are crying
we are singing
for the earth*

*Wind keeps blowing
rivers flowing
trees are growing
on the earth*

*Don't give up now
times are changing
keep on trying
for the earth.*

*No more soldiers
no more slaughter
no more missiles
on the earth*

*Break the silence
speak your own words
free our spirits
for the earth.*

WHY YOU SHOULD BE INVOLVED IN

☆ PEACE WEEK ☆

The first week of August this year will be a memorable one for many of us. Perhaps it will be remembered by some as the first time they ever became involved in the Peace movement, by others it may be recalled as a time during (and before) which they worked very hard to get it all off the ground.

Whatever the reason PEACE WEEK this year should not be forgotten. But what is it? Peace Week is an initiative of the ACT Teachers' Federation, in conjunction with the Canberra Programme for Peace Committee and involving many other groups including the ANU Student Disarmament Group. The aims of Peace Week are basically to raise awareness of peace, disarmament, and nuclear issues, to educate people about the risks of nuclear war etc. and to encourage greater community participation and action in combatting the problems of violence and war.

So, why should you get involved? The university, along with other post-school institutions such as TAFEs and CAEs, is part of the community. Students are not merely "students" but are also parents, part time and full time workers, etc. and as such cannot be seen as separated from wider society. As part of the com-

munity, students have a responsibility to ensure a better society, or in this case, any society at all. The arms race wastes resources, costs human lives and a nuclear war represents the ultimate expression of violence — against the environment and against people.

Peace and Disarmament issues concern people in Australia generally. It is claimed that nuclear safeguard agreements prevent Australian uranium from being used in nuclear weapons. This does not reduce our responsibility for the arms race, while our uranium may not be used directly in bombs, importers of Australian uranium are able to use uranium from other sources in their bombs instead of in their reactors. As a result, by exporting uranium we are indirectly responsible for the arms race (see the Bastille Day article). We should also be troubled about the impact that the French nuclear testing has on the people and ecology of the Pacific. The Government should ban, rather than only defer the export of uranium to France, so the Mitterand government really understands the concern of Australians.

Everyone should be concerned about the presence of US bases in Australia, the bearing they have on US "First

Strike Strategy" and the likelihood of Australia being a nuclear target in any nuclear conflict between the USSR and the USA.

There are many many more reasons why it should be the priority of everyone to organise together to reverse the nuclear arms race and change the world for the better.

All this seems very idealistic no doubt. We all feel powerless to stop the Ronald Reagan's and the Yuri Andropov's of this world from destroying us and the environment we live in. Alone we are powerless but together perhaps we can do something. The advent of the Green Party in the West German Parliament recently is one example of the power of mass, popular movements. The Green Party is a broad coalition of people who believe that a non-nuclear, non-violent world is a possibility and who are acting to achieve it.

Students can act to achieve peace too and Peace Week is a good opportunity to start doing something towards it.

Karen James
Richard Battenfor SDG

Activities which you can become involved in include:

— Films, Street Theatre, Radio Shows, Posters and broadsheet production, Door-knocking, etc.
If I said "It's not too late to save you... life" would it seem melodramatic?

Contact: ANU Student Disarmament Group, 49 2444.

* Articles soon on first-strike strategies, *
* indigenous peoples, violence in general, *
* ecological and medical consequences *
* of nuclear war, nuclear fuel cycles, econ- *
* omic and social consequences of the *
* arms race. *

FEMINIST

The Feminist Anti-Nuclear Group (FANG) started in Canberra a couple of years ago. Woroni interviews some of the women in the group.

Woroni: Why do you work in a group like this? What does FANG stand for?

FANG: The life of this planet is in the hands of men. As part of the concept of manhood they make war on women, children, and nature; they make war on the poor and the oppressed; and they make war on each other. FANG wants to take the toys from the boys. Nuclear weapons are the cancer of society and men are the carriers. We must all be aware of our relationship with the environment and respect the energy of the earth if we are to survive. FANG works to increase knowledge, communications and action to this end.

Wor: Why do you work in a separate women's group rather than in the broader peace movement? Everyone has different reasons for it.

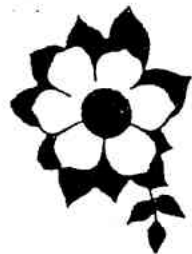
Fang: We prefer to work with women only because we have become dissatisfied and angry about men and the way they operate. Men cause violence: nuclear violence is male violence.

Violence everywhere must be countered, not just on an international level but in our everyday lives. Peace is only part of anti-violence. As an activist group, FANG has an important role to play in the peace movement. Men dominate meetings and women are often not heard or not encouraged to participate in decision-making. There is a need to organise as women to ensure that women have recognition and voice, and to keep women on the agenda of any social movement. FANG creates a context for the active participation of women who would not otherwise commit themselves to working against violence.

ANTI

NUCLEAR

GROUP



Wor: At the Nuclear Symposium held in Canberra recently Patrick White gave a speech which stressed the importance of women in the peace movement. He implied that this was because women are "naturally" more peaceful than men. Do you accept this view?

FANG: There is nothing about women biologically which makes us more peaceful than men. Women are socialised in nurturing roles, and placed in the jobs which involve the protection and care of men and children. Women's peace actions are an extension of this protective role. Nurturing is a good characteristic to have, but we reject the way this role has been manipulated by men to enslave women.

Wor: The slogan "Close the Gap" has recently appeared in Canberra. What is the Pine Gap campaign about?

FANG: Pine Gap is one of the largest US bases in Australia, and the largest CIA intelligence satellite base. Australians are prevented from gaining any information about activities at Pine Gap, yet its presence makes Australia a nuclear target.



We women in Canberra have joined with women all over Australia to put an end to the terror in which we live. The network is growing. The strength is inspirational. We have already participated in Australian and global actions together.

In May in Canberra there was a meeting of women from all over Australia. The meeting concentrated on Australia's involvement in the global nuclear threat. Out of this meeting came inspiration to act against this threat with actions in August in Canberra, and November, Pine Gap.

The task we have set for ourselves is enormous. We believe in our strength, we believe that we will do it together with women all over the world.

FANG PO Box 70
Lyneham ACT 2602

Pine Gap is also on Aboriginal Land. This action is in solidarity with actions by all our sisters around the world; at Greenham Common; Commiso at Sicily, at Japan in North America, in N.Z., in Europe. The fact that this is a women's action doesn't imply that men couldn't do it, but the role of men in this context is to provide support for the women's protest. Women have always taken the lead in revolutionary activity because women are the most affected by oppression.

The action at Pine Gap is planned for December and some women are walking to the site. Alice Springs is

hot and a long way from the east coast, so arrangements for childcare and transport are being carefully planned. FANG hopes that the remoteness of the gap will add to, rather than detract from, the impact of this protest.

A women's peace action will happen on Hiroshima Day weekend. Women will be camping overnight at Parliament House, with activities for all ages being planned. Keep your ears open for more information. Page 23

McArthur's nook

THE STRANGER

R. McArthur
(1964)

The storekeeper with the rosy cheeks and the hearty smile was a tired man, although it was only midday. The heat was oppressive and tempted him to sleep. He looked at his black cat and envied it as it lay drowsy on the floor. The cat was asleep, but it was a light sleeper, and was aroused by the entry of the customer. It only opened one eye, but it saw enough to convince itself that he was an interesting man — a man worth looking at, though perhaps not worth smelling.

"Good day, sir!" said the storekeeper. The customer shook his head, and handed the storekeeper a piece of paper on which was scrawled:

"I am deaf. Can you give me some music-paper?"

"No, I am sorry," began the storekeeper. But then he remembered, and wrote it down.

"I am afraid we don't keep music-paper here. Try down the road."

The cat was fascinated by the deaf man. It opened the other eye and looked him over from top to bottom. He was an

ugly man with a bloodshot face and filthy black hair. His legs were stumpy and he wore mouldy trousers caked with dirt. The cat looked harder, and suspected that it saw a mouse in the stranger's hair. The man snorted and shuffled out of the shop; and the cat followed him.

The widow kept her shop a little way down the road. It was a clean shop, and the old woman took much pride in its appearance. She swept it three times a day and spent a lot of money on minor repairs. As she saw the grubby man approaching her shop, she emitted a cry of horror and ran out to prevent him from entering.

"Don't you come into my shop until you have bought some new clothes!" she cried.

The deaf man stared, and the cat spat. "Don't you understand German?"

shouted the widow. "Be off with you!" And with that she gave the poor man a sound kick in the trousers and sent him running down the dusty road. The cat ran after him.

The two companions crossed the road, for the man had caught sight of a notice which read: "Bookseller". Yet again he was disappointed, for on the door was a note which said: "Gone out for the day".

The stranger grunted, and the cat sensed his distress.

They had not gone much further when they came to another shop. It was cheerfully decorated, and the man read a notice which said: "Welcome! We are happy to serve you."

"How pleasant it is", thought the man "to find some people who love to bring joy to others!"

He stepped cheerfully up to the door. Yet he was not greeted by a happy face, but by the nose of a savage bulldog. The dog snarled, chased the deaf man until he caught him, and bit him very hard. The deaf man shrugged his shoulders and left the village. After a short time he turned around and saw a pretty young girl patting the bulldog and telling it what a good dog it was.

The cat was still following the man.

It was not long before the pair reached a large tree with wide leaves. The deaf man pulled a leaf off the tree and began to scrawl on the dark green surface. He whistled and growled as he wrote. Soon he took down another leaf, then another and another, filling them all with music. The cat purred and rubbed up against the musician's legs. The musician grunted, sat down on a rock, and began to stroke the

cat. The cat stared into his eyes and saw that he was a savage man, but that he could be kind to those whom he loved. "Perhaps", thought the cat, "he loves me."

"My name is Ludwig von Beethoven," said the deaf man to the cat.

A wind arose to ruffle the sunny calm. It blew away the leaves which the man had covered with music. He made a move towards them, but he was too slow. Yet the cat was agile and it bounded after them — partly because it was a playful cat and partly because it wanted to help its friend.

The wind blew harder and the leaves bounded faster. They were taken into the village. They were taken up to the widow's shop, and then the wind died down and left them lying on her mat. The cat was about to pounce on them when the widow appeared. Disgusted at the mess, she ran to fetch a broom. And the cat saw her sweeping the leaves carefully and methodically and put them into the rubbish-bin.

Sorrowfully, the cat ran back to the deaf man and followed him as he went away. It heard him croaking, and felt content.

The black cat was never seen again in that village.

Intimations

Then, my actions had a crazy purity.
Nearer to the pre-birth, by ten years,
God twisted my brain into strange patterns.
Still so close to the Absolute from which I came,
My thoughts had a divine disorder and confusion,
Flushed still with the Absolute in which the
temporal did not impede.
As the bird twitters on the branch,
So my thoughts and actions twitters into unknown
patterns.

Crystal

Here is the North Pole of the soul,
Here icicles make a Cyrillic script,
Here the climate is too severe for harps,
Here we feel the attraction of the soul toward
the red crystal, love.
Here is the place of desperate rising sixths —
But there are no harps, we must whistle into the wind
To give body to our desperation.
The intimate outreachings of the soul
Find only ice in the eye of the neighbour.
Now is the time to recreate
The raw religiosity of adolescence,
When God attacked us rawly, like a sword.
He haunted behind the incense,
And the intimate conversations late at night.



Wedge

Purity drove a wedge between us
Like a shining spade:
But see the monk's wines in his cupboard,
So richly displayed!

Dialogue

'And then the counterthrust.' — Ezra Pound

HE: I sought a sterile art,
Because the hedges bore me no fruit:
An art in which death should reign in elegance,
And in which life would be mute.

SHE: It is so long since you became automatic,
Since the dew on the grass
Was greeted by you as no longer a miracle,
But a boring habit that the dawn had acquired.

THE FIESTA OF MEN, by Mark
O'Connor, Hale & Iremonger, Sydney
1983.
\$5.95.

O'Connor has given us an accomplished volume — in the O'Connor style. The over-cerebral quality of this verse, the rhythmical flatness, the occasionally bathetic imagery — is the sea really like a 'lumpy mattress'? — are what we have come to expect: what is new is a gathering warmth, a sensitivity to landscape and foreign people, and a cosmopolitan sophistication fed by the ancient Mediterranean cultures — 'the old garden' as Robinson Jeffers has called it. We look forward eagerly to more — O'Connor's deep-rooted alienation from the A.N.U. English Department gives promise of an overwhelming poetic flood, breaking down the dykes.

CAREERS AND APPOINTMENTS SERVICE REVIEW

The Vice-Chancellor has appointed a Committee with the following terms of reference:

— To review the functions of the Careers and Appointments Service in The Australian National University including its membership in the Division of Education Services.

— To determine the effectiveness of the way in which these functions are being performed.

— In the light of the above, to make recommendations on the future of the Service.

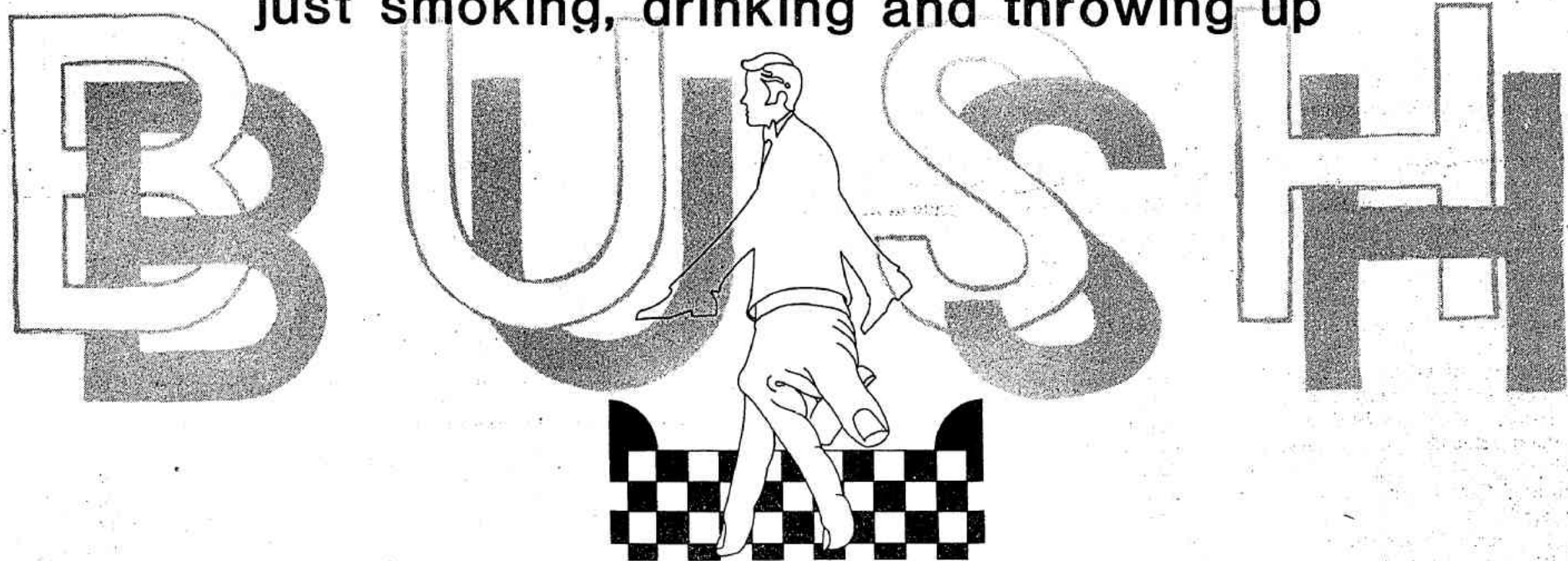
The Committee welcomes comments from all interested people on the matters raised in the terms of reference. It is preferred that comments be in writing to the Committee Secretary, Mr P.J. Green, Chancelry (tel. 49 4257).

Oral submissions to the Committee may be considered. Notification of a wish to comment in this way should be made as soon as possible so that suitable arrangements can be made.

All submissions will be confidential. Closing date for submissions will be Monday 1st August 1983.

POLITICAL ECONOMY
CAMPAIGN STRATEGY
MEETING
S.A. OFFICE
WEDNESDAY 20th JULY
1p.m. ALL WELCOME

If you want this year 's major activities to be more than
just smoking, drinking and throwing up



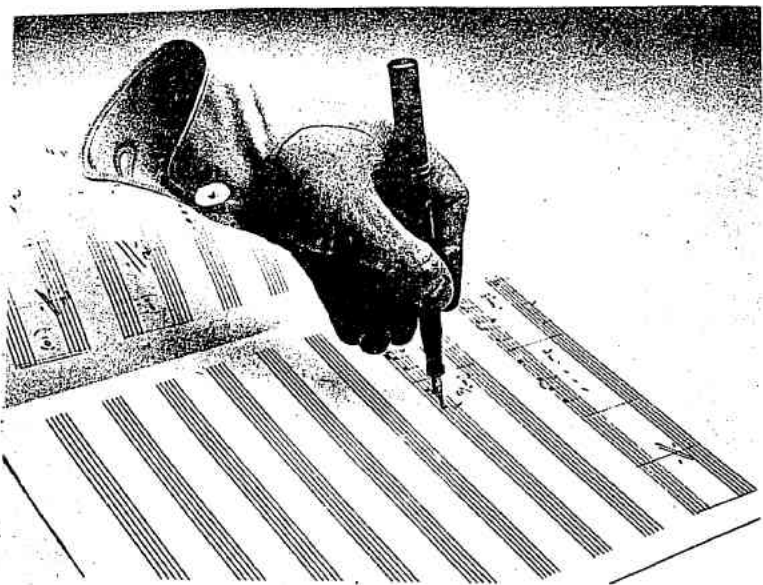
then bring your ideas, predilections and
idiosyncracies to the...

BUSH WEEK PLANNING MEETING

1pm on Thurs July 21ST

in the

KNOTHOLES BAR



TASMANIAN WILDERNESS SOCIETY AND 2XX SOUTH-WEST TASMANIA SONGWRITING COMPETITION

When a 2XX announcer, after playing a rather boring commercial record on the Tasmanian dam issue, asked on air if anyone could write a better song, 2XX found itself inundated with songs about the Franklin River.

This has now grown into a full scale songwriting competition organised by the Tasmanian Wilderness Society in association with Public Radio 2XX.

Entries are still being accepted for the competition which will be judged by a panel of experts including Professor Johr Mulvaney, Cathie O'Sullivan (a local musician), and representatives from the TWS and 2XX

The competition will be in three categories -

- 1) Professional or semi-professional songwriter/musician;
- 2) Amateur songwriter/musician, and
- 3) Poetry/lyrics only.

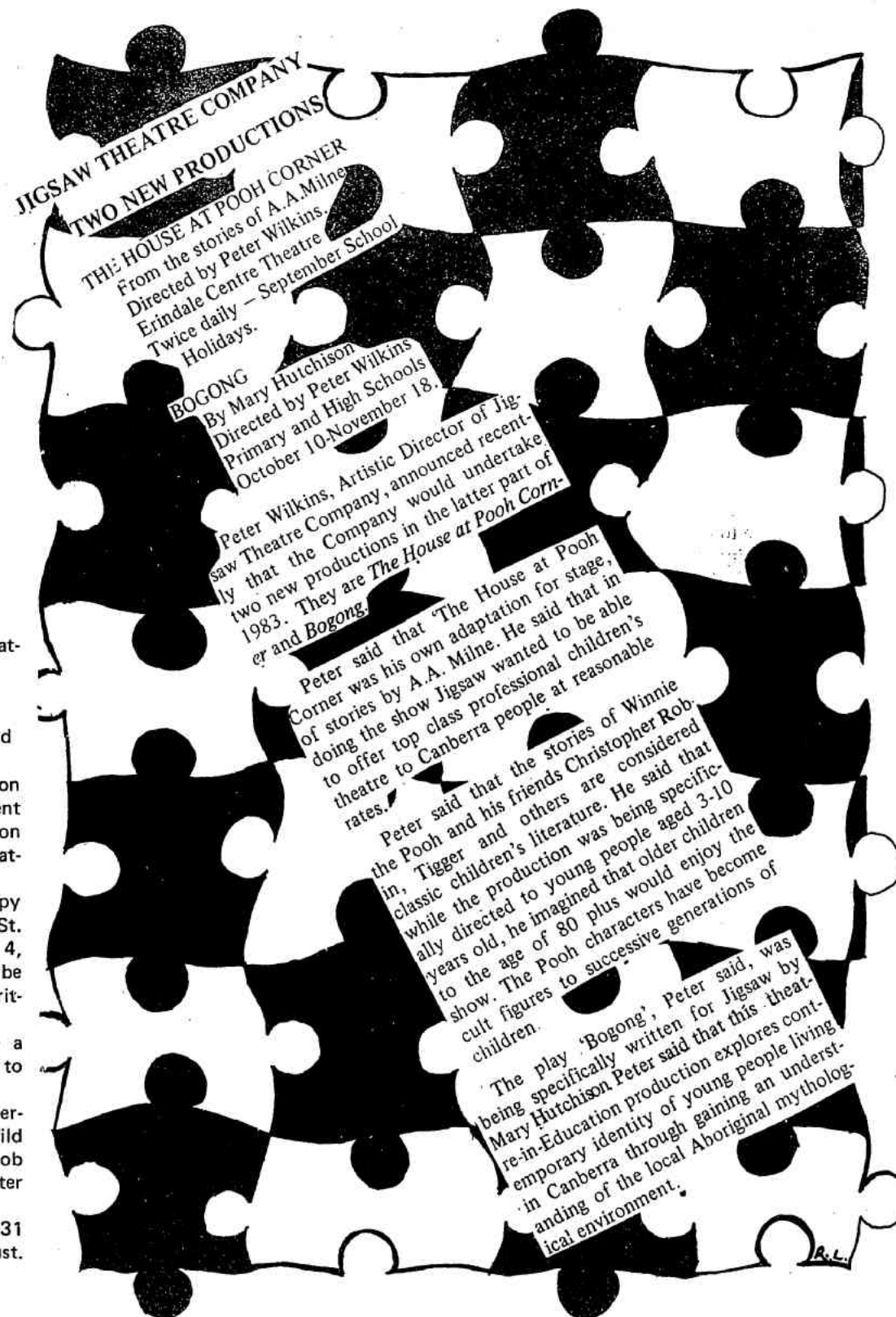
Entries will be played each week on Public Radio 2XX on The Environment Show (at 10.30am Sundays) and on 'Wallaby Stew' (between 2 and 3pm Saturday).

Cassettes of songs or written copy can be dropped in to 2XX, Kingsley St. Acton or sent to 2XX, GPO Box 4, Canberra 2601. Entries should be marked 'South-West Tasmania Songwriting Competition'.

If the songwriter cannot provide a tape of his/her song 2XX will arrange to record it.

Prizes will include Tasmanian Wilderness Society stock including 'Wild Rivers', a new book with text by Bob Brown and photographs by Peter Dombrovskis.

The competition will close on July 31 and entries will be judged in August.



Que veut dire ceci ?

PIERRE JOSEPH PROUDHON
(1809-1865)



Most people are aware of the aphorism coined by Proudhon: "Property is theft". As with most aphorisms, "Property is theft" has probably provoked as much

controversy and misunderstanding as it has constructive thought. Proudhon's thought has been condemned as unscientific and reactionary. Authoritarian Socialists "throw out the baby with the bathwater" by branding Proudhon a bourgeois individualist and concentrating on his least progressive ideas.

Born to peasant parents near Besançon in mountainous Western France, Proudhon inherited a deep respect for the simplicity and frugal merits of peasant life. He managed to "educate himself" whilst working as a printer's apprentice and won a scholarship from the Besançon Academy for young scholars of outstanding promise. This took Proudhon to Paris where he first made real contact with revolutionary circles. Moving to Lyons and working as a clerk, Proudhon associated with the society of the Mutualists and many other workers' groups.

After several years he moved to Paris, and played a significant role in the events of 1848, both as activist and journalist. In 1849 he was imprisoned for three years. In the year of his release (1852) the authorities reacted indignantly against the publication of his book *De la justice* and he was forced to leave for Belgium. He wrote from Belgium until 1862 before returning to Paris. He died in 1865, and was a prolific writer up to his death, only two months after the founding of the First International, largely through the influence of his own followers.

Proudhon was principally a federalist. He envisaged federal unions of autonomous communes, factory committees and associations (without centralised government) as an alternative to the state, an alternative which he outlined in a major work *Du principe fédératif*. Proudhon said that federalism would guarantee people true sovereignty, since power would rise from below and rest on "natural groups". United in coordinating bodies to implement the general will. The aim of this, of course, was that organisation and administration be carried out locally and as near the direct control of the people as possible.



Page 26

Proudhon suggested that the immediate revokability of any delegation would lend sensitivity to the system. These "natural groups" would be identical with the working units of society and the political state would disappear to be replaced by a network of social and economic administration.

Proudhon clashed bitterly with Marx over organizational principles, Marx regarding Proudhon, as a leading French Socialist at the time of their first contact, as a possible convert to his own schemes for an international revolutionary organization.

Until now this all sounds like jolly good stuff: self-administration, grassroots democracy, etc.

SYNDICALISM

Proudhon is regarded by many anarchists as the father of syndicalism: that is, in a sentence, regarding the revolutionary trade union (or syndicate) not only as the best means for struggling for a decentralized, humane society, but also as a model for its construction.

Proudhon's syndicalist tendencies are readily revealed. Although rejecting government and the non-working proprietor, he advocated that economic equality be achieved through "free contractual relationships between independent workers": a notion repugnant to anarchist communists and individualist anarchists alike, both who, in my view, would see the free distribution of goods and services according to need as the only rational approach. Furthermore, a contractual relationship would seem to imply regulation compulsion, possibly also remuneration, and a definite blow to principles of mutual aid generally.

Furthermore, Proudhon drifted towards the Classical Marxist position of advocating the "conquest of the state". He advocated, for example, the seizure of all banks and their conversion into "workers' banks" — these banks, according to Proudhon, would do away with usury, interest, accumulation and speculation. Bank notes would become "bills of exchange", standing directly for articles of use. Everyone in the community would be a member of the bank and credit would be extended to any person, regardless of status or class. In such a fashion Proudhon envisages the development of an equitable system of remuneration! This is a wages system like all the rest, and a rather belligerent comment from Engels would treat Proudhon's views on this point quite nicely: "These gentlemen think that when they have changed the names of things they have changed the things themselves. This is how [these] profound thinkers mock at the whole world."

"PROPERTY IS THEFT"

Perhaps one should briefly address Proudhon's best known aphorism "Property is Theft". This aphorism is only the last clause of a startling proposition:

"Property, *de facto et de jure*, is contradictory in its nature, and this is the precise ground why it is an actual thing.

"In fact, Property is the right of possession; at the same time it is the right of exclusion.

"Property is the reward of labour; and at the same time the negation of labour.

"Property is the immediate product of society; and the dissolution of society.

"Property is an institution of justice; and **PROPERTY IS THEFT.**"

WHAT DOES THIS MEAN?



Marx's claim that Proudhon didn't give a damn about scientific analysis of economic systems (and property and labour) obviously has some foundation, yet Proudhon did seem to have a fundamental grasp of the role property played in contemporary social relations, albeit at a very abstract level.

Proudhon did not seek to eliminate economic contradictions, but "to bring them into a dynamic equation". Proudhon's syndicalism, or mutualism, as it has also been called, includes such concepts as the dissolution of centralized government, the equalization of property, and the freedom of credit. More importantly than his belief in an "economic equilibrium" however, Proudhon idealized a dynamic society, one which would be "kept in movement by perpetual change and kept alive by perpetual criticism" (Woodcock). He viewed stress and tension as not only inevitable but also desirable.

RELEVANCE

So, what does this all mean? One must certainly look carefully to sort out the meaningful insights of Proudhon from his less progressive ideas. Of course Proudhon put forth ideas which are nonsense today, but so have all theoreticians from the past. The point is to "dialectically transcend" their thought, to extract the meaningful insights from the tripe.

To begin with some of the tripe, Proudhon made a grave error in ever hoping for the attainment of a just system of remuneration. Exchange is a pernicious practice and is ever likely to create injustice and discontent. Proudhon's emphasis on contracts and social laws make him, according to Max Stirner, the German individualist anarchist, just another rulebound moralist. Furthermore, Proudhon seems to have got carried away with his syndicalist ideas in believing in the conquest of certain state organs (e.g. the financial system and the banks) rather than the destruction of them.

Now to some more meaningful insights. Proudhon affirmed the need for a federalist approach — the desirability of their being regional and even national assemblies for the coordination of



services and the large-scale distribution of goods. Admittedly, one can only agree with Murray Brookchin's comment that "A society based on self-administration must be achieved by means of self-administration", but how is one to maintain any degree of cooperation between different areas and people without some coordinating bodies? Services such as post, rail and telecommunications and the maintenance of electricity and fresh water supplies demand inter-regional cooperation. Proudhon would not have been so naive as to deny this, but suggested means to prevent any regional assembly or other coordinating body from becoming a permanent or even semi-permanent organ of power. Any delegates or administrators would be totally divested of policy-making power and reduced to carrying out administrative tasks. Such administrative tasks should only be those which were unable to be carried out at a local level. Not only should every delegation be revokable by the people by whom they were chosen, but the tenure of any administrative position should be limited.

Proudhon's insistence on dynamic processes of interaction and the desirability of the absence of "stability" is very relevant today. Why on earth would we want political, economic, or cultural stability today? With the pace of technological and social change, is it not instead worthwhile to have flexible and appropriate political arrangements to cope with these changes, to ride with them and extract their benefits, rather than being weighed down with the refuse of previous eras? This is an exceedingly valuable insight.

On a final note, Proudhon's syndicalism can teach us something. There is a perceivable tendency for anarchists to overstress direct, meaningful interaction with people. Obviously there is much value in this, forming communitarian households, discussion groups, initiating and utilizing alternative media and pressuring for democratic change. Yet progressive social change must also be achieved through economic or industrial action. This is, of course, a major issue which deserves much chewing over, firstly to determine the desirability of economic and industrial activity, and then to decide on expedient means of going about it. Unless political changes are accompanied by economic changes, says Proudhon, they could result in retrogression rather than progress.

Will Firth

The following sources have been of assistance:

"Anarchism" by George Woodcock, Penguin, Harmondsworth 1962;
"Patterns of Anarchy" edited by L.I. Krimerman & L. Perry, Anchor Books, New York 1966.

LIBERAL STUDENTS THE VOICE OF CHOICE

THE ANU LIBERAL SOCIETY

The ANU Liberal Society is the largest and certainly the most active political club on campus. As the main opposition to the Radical Left on campus the Society works to represent moderate students on political and educational issues; in this context "moderate" means anyone who believes that there are at least some aspects of the status quo which are worth preserving.

To this end, the Society runs both social and political activities. Among our social activities are parties, speakers and Bush Week activities all of which are a lot of fun. On the political side, the society encourages involvement in the Students' Association and the decision making organs of the University.

We usually run candidates in the Students' Association elections which are held towards the end of the year and have had some success, winning among other positions, the Presidency last year.

We hope to stand a fair number of candidates for the SRC (Students' Representative Council) which is to be created at the end of this year. Liberal delegates from ANU to the AUS (Australian Union of Students) Annual Council work with the other moderate and conservative groupings - Centre Unity (moderate ALP), Australian Democrats and the NCC - to make AUS policy more reasonable and relevant.

The Australian Liberal Students' Federation

The Society is not affiliated with the Liberal Party but is part of the Australian Liberal Students Federation (ALSF). The Federation is the main way that Liberal Students can become involved in political and educational issues outside their own university.

ALSF has constituent clubs at campuses in every state (which is more than you can say for AUS) and has been growing in strength in recent years with the

number and size of clubs increasing. It is a particularly strong proponent of voluntary student unionism (not being forced to join or pay fees to student organizations) and the reform of post-secondary education. As such it is frequently critical of both the Liberal and Labor Parties and AUS.

This year as well as its Annual Council which was held in May, ALSF is running a Policy Development and Training Conference in Melbourne in the September holidays, which should be interesting, informal, and quite cheap - unlike trendy Young Liberals we are mostly poor struggling students. This Conference would be of particular interest to anyone who was just starting to get involved in student politics.

If this all sounds very imposing, don't worry, although we are the largest political club on campus (of course one doesn't count the informal Left Group) I'm afraid there are not so many active members that the odd new face (partic-

ularly if that new face belongs to a first year) would not go astray.

If you are interested, come along to one of the activities the Society will be holding in the next few weeks!

Glenn Phillips
(Executive Member)

UPCOMING ACTIVITIES

- * Wednesday 20 June -
INTRODUCTORY LUNCHTIME MEETING 1.00pm Haydon-Allen Building G24.
- * Wednesday 20 June
GENERAL MEETING, 8.00pm Union Board Room
- * Thursday 28 June -
PETER CLYNE (notorious non-payer of taxes) speaks on "Tax Avoidance is Alive and Well in Australia" - 7.30pm at a venue to be advertised.

NEW DEAL FOR PHOTOGRAPHERS AT THE ANU
BRING YOUR FILM TO US FOR PROCESSING & PRINTING AND

APART FROM OUR **NORMAL 35% DISCOUNT**

YOU WILL RECEIVE AN **ADDITIONAL 10% OFF WITH THIS VOUCHER**

TOTAL 45% OFF

Example: 24 exposures

AVERAGE STORE PRICE	our price WITH VOUCHER
\$16.59	\$8.93

save \$\$\$

ADDITIONAL **10% OFF**

Voucher

FOR PHOTOGRAPHERS AT THE ANU

CAPITAL COLOR
FILM LABORATORY

CAPITAL COLOR
FILM LABORATORY

NORTHBOURNE AVE.
CANNBERRA CITY,
Tel. 474030

QUALITY AND SERVICE AT THE RIGHT PRICE

STUDENT EXCHANGE PROGRAM WITH THE UNIVERSITY OF CALIFORNIA

The ANU has recently entered into an exchange agreement with the University of California whereby students may exchange their centre of studies for up to one year. Courses taken at the University of California may be credited towards the student's degree course at this University.

Academic Institutions

The University of California has nine campuses spread throughout the state of California. Each campus has its own special field of interest and academic standards are high.

Organisation

Under the program, students do not pay tuition fees at the host institution and help is given with placement and course approval, visas, location of accommodation and travel arrangements. Participants will be expected to provide for their own travel costs to California and return as well as for living expenses while abroad.

Eligibility

Students eligible for the program must at least have completed their first year of studies at ANU with a grade average of credit or better. Graduate students are also eligible to apply.

1984 Program

Prospective participants wishing to commence in 1984 should have their applications in and arrangements underway by July 1983.

Further Information

If you would like further information or would like to discuss the program, please contact the local Education Abroad Program Co-ordinator, Dr M.J. Aston, Sub-Dean, Faculty of Science, at the Faculty Office (tel. 49 2809). He holds copies of University of California course catalogues, which interested students are welcome to peruse.

G.E. Dicker
Registrar



SHELL AUSTRALIA POST-GRADUATE SCHOLARSHIPS

Arts & Science/Engineering

Two Shell Post-Graduate Scholarships providing for fees and living costs plus cost of travel, are offered to provide post-graduate study at a university in the United Kingdom.

The Shell Post-Graduate Arts Scholarship is open to honours graduates of an Australian university in arts, commerce, economics and law. The Shell Post-Graduate Scholarship in Science or Engineering is open to honours graduates in science or engineering.

Applications for scholarships, which are normally tenable from October 1984 close on September 26, 1983. Prospectus and application form may be obtained from the Registrar of the University or from the Personnel Manager of The Shell Company of Australia Limited.

sisterhood re-examined

Is feminism driving itself into a ghetto? Socialist feminist Liz Heron puts the case for a reassessment of priorities, assumptions and strategies within the women's movement.

Last year was truly a year of reckoning for women's liberation. Betty Friedan, in *The Second Stage*, wrote its epitaph. Histories were compiled — *Sweet Freedom* and *The Spare Rib Reader*. Doubts were raised about women's ultimate capacity to be independent from and equal with men — summed up, glibly and obtusely, in a book called *The Cinderella Complex*. Some looked back in celebratory vein, others more sceptically, but there was certainly a pervasive mood of conclusiveness. The balance sheets were being audited and the end of an era chalked up.

Once, 'Women's Lib' was too pressingly dramatic to be let off the media agenda. It had high profile visibility and, even when the anti-feminist brickbats came thick and fast, as the opposing theories attracted publicity and attention, they still kept the pros and cons implicitly to the fore. 'Post-feminism' has lowered the curtain on all that. Boredom has set in.

What is a backlash bang in the United States is more like a whimper of indifference here, but the underlying political and economic reasons are not that different, nor are the damaging effects on women's lives and living standards. So, is the women's movement dead, or at any rate in its final throes? Has the single-issue focus of the women's peace movement replaced it? Have the gains and achievements of the past decade and a half made its concerns obsolete or less urgent? Or is it too much of a luxury in the grim face of recession?

I don't believe that any of this is accurate. The claims of women's liberation must inform the priorities of any broad movement for social transformation — tensions or no tensions. What has changed is the character of the women's movement — so much so that it's time we unpacked some of the contents and took a critical look at what's in the feminist holdall.

One of the reasons that feminists are reluctant to do this is the concept of sisterhood. Like comradeship and solidarity, it's a word to conjure with. It can magically evoke the things that bring women together in common cause, and it can mean a powerful assertion of strength. Yes, if it represents unity in the pursuit of shared goals, sisterhood is powerful; but not if it is a paralysing shibboleth and a guilt-inducing barrier to open acknowledgement of what can be profound differences.

'Sisterhood' was challenged as long ago as 1976 by Juliet Mitchell and Ann Oakley. They indicated the danger of overemphasising lifestyle as political practice, and pointed out that:

When the present phase of the women's movement established itself in the second part of the '60s, there was a need for a unifying ideology while ideas were being worked out or rediscovered. 'Sisterhood' served the rhetorical purpose of political under-development; it was a useful rallying-cry. But its implications were not thought out and it seems to us now to mask both an absence of any real unity beneath it and to ignore the highly problematic relationship that in itself it implies.

That 'absence of any real unity' is all the more acute now. There has been no national Women's Liberation Conference since 1978. In the mid-seventies there was still a broad movement whose different tendencies would gather together and map out some common ground, as well as marking out their differences. But, while the fragmentation of the movement has continued, there's less sense of shared purpose.

This process of splintering into ever smaller fragments echoes the pattern followed by the first wave of feminism in the early part of this century. It might then seem historically inevitable that feminism should become a plurality of feminisms. Yet while for some time there's been widespread awareness of just how far those differences go, 'sisterhood', with all its moral undertones, still inhibits the

instead, is the need to understand sexuality in broader and more complex terms. The response is a storm of rhetoric that's resolutely blind to the arguments offered. Worse still, in some quarters, this has developed from a position that asserts, with relentless circularity, the irrelevance of such arguments, and another that seeks to silence them



The move has taken a variety of forms; examples include the picketing of a study conference open to male as well as female participants (with the latter denounced as 'not feminists') and calls for a ban on a film about pornography which uses



kind of honesty that's needed for many women to pursue what they see as their priorities with any confidence as feminists. If rape, pornography and male violence have become the pivot of feminism at the expense of other issues, it is only because feminism, in a public sense, has come to be represented by one particular perspective. Many of us who don't share it, in particular those of us who see a necessary connection between feminism and socialism, no longer have a voice or a clear identity within the women's movement.

There have been repeated attempts by socialist feminists to challenge the views of anti-pornography groups such as WAVAW, who see pornography as proof of and fodder for 'womanhatred' and implicitly propose an idea of male sexuality along the Victorian lines of the beast with uncontrollable urges. What socialist feminists have advocated,

pornography sequences (deemed by some campaigners as unfit for male eyes, by others as unsuitable even for women to see). Meanwhile, the campaigners themselves are on record as organising pornographic slide shows — consumed as visual aids to the stimulation of rage, hence free of the corrupting influence that they're judged to exert over others. The danger is seen to lie in the exercise of critical faculties and intellectual curiosity.

There is the crux of the problem. Underlying the crusading emphasis on pornography and male violence is a hostile refusal to engage with existing social and sexual relations in ways that can lead to change. It is a politics of retreat — into a ghetto impasse where women's moral superiority is proclaimed and pitted against the male enemy. Heterosexuality is rejected, not only on personal grounds, but in the cause of 'political lesbianism', which insists on lesbianism as the only

option for all feminists. It amounts to a political retreat for feminism, despite a very public and vocal presence, since it has lost sight of the need to understand women's oppression in terms of social and economic conflicts of interest. Its logic is that, since men are so essentially irredeemable, the only better world would be a world without them. Its language is that of repression and reaction.

Sadly, 'sisterhood' also founders on the rock of self-righteous paranoia, when failure to sympathise with this outlook provokes accusations of betrayal — levelled at other feminists. Guilt is brought into play and becomes the central dynamic of disagreement. Definitions of feminism itself become prescriptive. It used to be an umbrella term for all the women's movement's diverse elements — a feminist could be any woman who recognised the specific oppression of women as a social group and saw the need to change that — but that openness is gone and there's a new orthodoxy: feminism as a primary emotional commitment strictly to the female sex.

What it amounts to is a reduction of the idea that 'the personal is political' to its literal absurdity, rather than using it to extend the conventional meanings of politics, as it did with the emergence of the contemporary women's movement.

At such a depressing distance from the libertarian principles that were so much at the heart of the original impulse for women's liberation, and with the urge to analyse and understand the mechanisms of women's oppression frequently blocked by the tyranny of emotionalism that holds men as objects of contempt, it's no wonder that so many women feel displaced and dissociated from what remains of the women's movement.

One response would be simply to turn our backs on autonomous organisation and allow a diluted feminism to be absorbed, *faute de mieux*, into the politics of the left. But that would be to surrender much that has been fought for. There have been enormous shifts in consciousness at different levels of society. It's necessary to defend what has been gained, as well as to make further advances.

But the ideological tide is turning and, if the struggle for women's liberation is to mean something vital and positive to the majority of women, it has to engage in a supportive way with the realities of their lives and everyday experiences. It has to offer the prospect of change for the better, and acknowledge that it can be achieved through co-operation with men, even though women still need to struggle for independence. The utopian vision that linked the transformation of social and political institutions with the transformation of personal relationships needs to be regained. It's really time for us to begin again to assert what we mean by women's liberation and how we can achieve it.

(From *New Statesman*, 1 April 1983)



MARXISM AND FEMINISM: MARXISM IS NOT ENOUGH!

If marxism is about anything, it is certainly about class, class conflict and class struggle. Marx described the conflict in interests between classes as the motor force of social change.

However, as Marx's views on class and class struggle were often sketchy and incomplete, there have been subsequent debates about how to correctly interpret Marx on these questions. There has also been much theoretical ferment over how to assess, within a marxist framework changes in the conditions of life since Marx's time.

All forms of this debate have shared one common characteristic — sex blindness — despite the efforts of marxist feminists. This was perhaps a little more understandable in Marx's time, but is difficult to tolerate today, when the female component of the paid workforce in industrially developed countries hovers at around 40 percent.

To the extent that Marx and Engels addressed themselves to the issue of sex oppression, they connected it to the emergence of classes and private property. They subsequently concluded that if women were integrated into the paid workforce and classes and private property were abolished under socialism, then sex oppression would be resolved.

More recent anthropological evidence and experiences in Eastern Europe have in the main discredited these views, though some debate continues.

In efforts to find a new class basis for women's oppression, many marxist feminists have attempted to expand the traditional marxist view of classes to include consideration of the sexual division of labour, both in the public and private sphere; the nature of unpaid labor in the family and, along this path, other areas of feminist concern.

"Mainstream" marxism

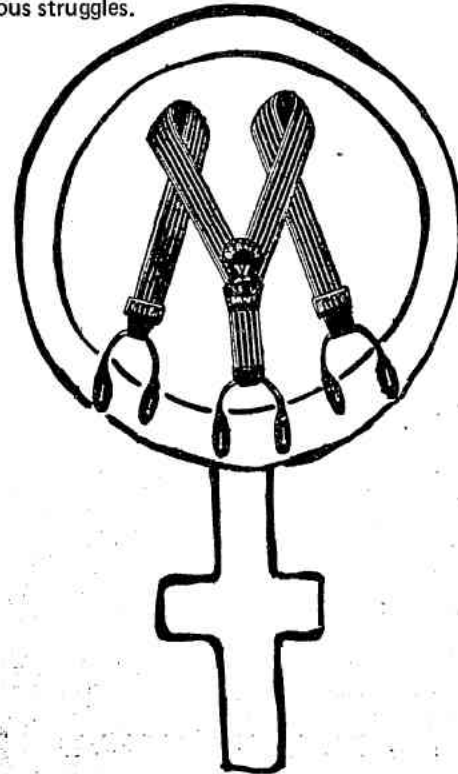
Much of this work has provided valuable insights into the consideration of class politics. Yet this work is treated as peripheral to "mainstream" marxism, which is where the main ideas are worked out, by men, while women are left to their own areas of investigation or occasionally to add on the bits about women at seminars.

Some of this is due to the sex-blindness of most men, who persist in speaking about the working class as though it were a male monolith, with shared priorities, and experiences.

But an equally serious barrier is that most marxists, including marxist-feminists, still accept the original framework constructed by classical marxism, which gives absolute priority to class struggle and the economic determinant, if only in the last instance.

Thus, for example, marxist feminists have tried to show that unpaid labor in the family helps to produce surplus value, not in order to say something new about economics, but with the aim of incorporating women into the working class and, by association, pushing their demands into the "mainstream" of politics.

These and other attempts to incorporate the notion of women's oppression into the concept of class struggle have come under attack from other feminists, who fear a sellout of women's autonomous struggles.



These fears are well grounded as long as marxist-feminists do not struggle to overthrow the idea that class struggle has a pre-ordained position of priority in relationship to other forms of struggle, or can subsume other forms of struggle. Of course, notions of class struggle do need to be informed by the experiences and need of women. But it is also clear that this is not the only or often the main arena for struggle for the liberation of women.

No absolute supremacy

This is not to deny the importance of class conflict, but it does deny it a position of absolute supremacy over other forms of conflict and struggle. It would

also place theories about class struggle in a non-hierarchical relationship to theories about other forms of oppression.

These various contradictions and struggles cannot be reconciled in any simple way, though they share some common enemies and aspirations. Though they may not be understood theoretically or politically in isolation to one another, neither can they be accommodated within any single practice or theoretical development.

Many difficulties

The working-out of their relationship to one another presents many difficulties for those aiming for a change to socialism. But the struggle to resolve this difficulty is crucial to revolutionary practice in the 20th century.

In the short term, this may require a shelving of some closely guarded socialist "principles". In the long term, the further development of these many sides of struggle may create a new vision of socialism and a socialist practice that will left the Left out of the marginal position it now occupies.

Sexual division of labor

Marxist feminists have correctly pointed to the importance of the sexual division of labor inside and outside the family as a focus for women's oppression.

Yet if this is seen only within the context of class struggle, the other historic dimension of women's oppression — male control of female sexuality and reproduction — assumes a secondary position rather than one of primary importance.

Further, there are still many unresolved problems in attempts to make direct connections between the division of labor in the private and public sphere and class analysis, particularly when it is assumed that the working class is or can be a unified group.

Efforts to accommodate women's oppression within theories of class struggle stem, at least partly, from the fact that marxists still accept working class struggle as the motor force for social change. Yet there has not yet been a successful "socialist" revolution as the result of such class struggle, nor has the numerical growth of the working class in industrially developed countries produce revolutionary consciousness on a mass scale (France and Italy notwithstanding).

Marxists need to look beyond conflicts raising at the point of production to those which also challenge the present sex and race relations, to find a way around this impasse.

Such a suggestion requires not a small revising of marxism, but rather a questioning or jettisoning of really basic notions of marxist theory, starting with the idea that marxism, or for that matter any other "ism", can provide a total, unified and integrated world view. This is a potential that is hard, if not impossible, to ascribe to any theoretical framework.

A woman-centred worldview?

While some feminist critics of marxism seem able to see the philosophical difficulties in this marxist pretension, they nevertheless seem bent on replacing a phallogocentric marxist world view with a woman-centred world view.

These attempts also have many important insights to offer, but will surely flounder on similar complexities and contradictions arising from the many-sided nature of social contradictions and the struggles that arise from them.

Marx, unlike many of his followers, was quite capable of revising even central elements of his theory if they no longer seemed to accord with reality. Objective reality in the world today is vastly different from Marx's times and in many respects vastly different to those that Marx predicted.

An examination of contemporary forms of political struggle shows that there are a number of contradictions which threaten the continued existence of capitalism — some the continued existence of humanity — and the conflicts which arise from any one or a number of these could be the motor for social change.

These appear to be, (and their ordering in no way suggests a priority):

- * the conflict of interests arising from race differences, particularly the needs of the land-robbed Aboriginal population;
- * the conflict between unlimited industrial development and the finite resources and recoverability of the environment. This includes the technological possibility of total destruction of the human environment through nuclear war;
- * the conflict in class interests between capitalists and workers;
- * conflicting interests between the sexes;
- * on a global scale, the contradiction between the underdeveloped and developed countries.

Joyce Stevens

(From TRIBUNE, May 4, 1983)

MALE CONTROL THROUGH MATHEMATICS: HOW ARE WOMEN EXCLUDED?

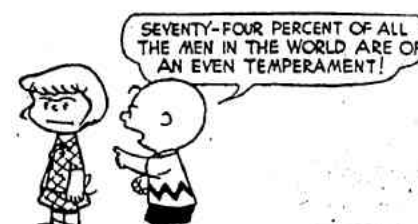
From the time that a girl enters pre-school in Australia, she is educationally disadvantaged. Boys get more encouragement, more reward for achievement, and more punishment for inappropriate behaviour than girls do. This perception of patriarchal structures through education is particularly pronounced in relation to mathematical and technical skills.

Even in pre-schools, boys get more opportunities to play with blocks, thus developing greater knowledge of concepts of form and space, and relatively disadvantaging girls. The idea that girls subjects are the "soft" arts, languages and history, while boys subjects are the maths and sciences carries through education to society at large. Ask somebody near you to describe "a scientist", and they will invariably describe a male.

This sexist ideology has a material base. Less than 17% of physicists or engineers are female. Now, and for the future, control of technology is a vital form of social power. This power is held by men: and the destructive potential of technology is immense.

To allow such power to be held by a male-dominated, tight scientific elite is to enable it to be used as a means of repression and control. Evidence of the effects of this are already emerging and are reflected in the resources currently devoted to weaponry rather than social needs. The spread of technology under male control has potentially devastating effect on women.

Over 80% of jobs currently available in Australia require mathematical skills — skills women don't have. This explains the rising rate of female unemployment relative to male, which is particularly pronounced among school-leavers.



The Communist Women's Collective at ANU has set up a Women and Maths Programme, offering remedial mathematics tutoring to women who missed the basics, or who find the increasing level of technology demanding. Some women discover 'informal' maths prerequisites for their university courses which disadvantage them. Others just want to be able to comprehend all those graphs and statistics which are increasingly significant in communication, and that have a mystique of supposedly 'proving' things to us.



Page 29

Was bedeutet denn dies ?

MAX STIRNER (1806-1856)

This isn't a biography, but just in case you wanted to know, Johann Caspar Schmidt (alias Max Stirner) was born of Bavarian parents in 1806. After a long and undistinguished university career he taught for several years and then scrounged a living by writing articles and translating books. He died in 1856, deep in debt.



At first glance Stirner's doctrine appears very different from that of other anarchist thinkers. These tend either to conceive of some absolute moral criterion to which people must subordinate their desires in the name of justice and

reason (as William Godwin does) or to pose some innate urge which, once authority is removed, will induce people to co-operate naturally in a society governed by invisible laws of mutual aid such as Peter Kropotkin envisages.

Stirner's ideas on the other hand are closer to varieties of nihilism and existentialism. He denies all natural laws and a "common humanity". His ideal is the egoist, a person who realises himself in conflict with the collectivity and with all other individuals. The egoist does not shrink from the use of any means possible in "the war of each against all". She judges everything ruthlessly from the viewpoint of her own well-being, and having proclaimed her ownness, may then enter with likeminded individuals into "unions of egoists", with rules or regulations, for the arrangement of matters of common convenience. In his sole important work *The Ego and His Own*, Stirner proceeded from Hegelianism to its almost complete inversion in a doctrine that denied all absolutes and all institutions, and based itself solely on the ownness of the human individual.

As much as any of the more typical anarchists Stirner criticizes existing society for its authoritarian and anti-individual character. He proposes a desirable condition that can only come about through the overthrow of governmental institutions. Furthermore, as with other anarchists, he calls for equality between egoists, even if he does see this in terms of the tension created by a balance of individual might. However, few if any anarchists are as extreme as Stirner in their advocacy of force, or so rapt in their view of life as a perpetual and amoral conflict of wills.

The Ego and His Own

Through his book *The Ego and His Own* Max Stirner came to fame briefly and scandalously. In its pages he not only advocated an egoism and amorality repugnant to most 19th Century minds; he also attacked the whole spectrum of contemporary thought. (Hegel, Feuerbach, Marx and even Proudhon — already an avowed anarchist — went out the window.) Stirner set out to demolish not only all religious beliefs, but also every political, social or philosophical doctrine that seemed to him, by upholding any thing outside the individual, whether an absolute principle, a party, or even a collective abstraction such as "Man.", to start the "religious process" all over again.

Stirner's success proved insubstantial and his book quickly faded from public attention. It was fifty years later, after the vogue for Nietzsche had prepared readers for the cult of unlimited self will, that a popular revival of *The Ego and His Own* took place.

What is most striking about *The Ego and His Own* is its passionate anti-intellectualism. In contrast to Godwin's stress on reason, Stirner speaks for the will and the instincts and seeks to cut through all the structures of myth and philosophy, all the artificial constructions of human thought, to the elemental self. Stirner denies the reality of such abstract and generalized concepts as "Man" and "Human Nature", for the human individual is the only thing of which we have certain knowledge, and each individual is unique. It is this uniqueness that every person must cultivate: the ego is the only law, and no obligations exist to any code, creed or conception outside it. Personal needs and desires provide the sole rule of conduct for the self-realized individual.

Freedom

Even "freedom", the great goal of most anarchists, is, in Stirner's view, surpassed by uniqueness or "ownness". Freedom he sees as a condition of being rid of certain things, but he points out that the very nature of life makes *absolute* freedom impossible.

Yet in his fight for ownness Stirner meets the same enemy as most anarchists in their fight for freedom — the State. The state, whether despotic or democratic, is the negation of individual will. It is based on the worship of collective Man. Its very systems of legislation and law enforcement result in a stabilization, a freezing of action and opinion, which the person who wishes to possess himself in uniqueness cannot tolerate.

The toppling of the state and the accession of each individual to her own power, which her uniqueness would imply, does not however suggest for Stirner a reign of universal rapacity and perpetual slaughter, nor does it mean the wielding of power over others. Each person defends by force his own uniqueness, but having attained the self-realization of true egoism, he does not need to be burdened with more possessions than he requires, and he realizes that to rule over others would destroy his own independence.

"He how, to hold his own, must count on the absence of will in others is a thing made by these others, as the master is a thing made by the servant. If submissiveness ceased, it would be all over with lordship."

In Stirner's world there will be neither masters nor servants, but only egoists, and the very fact of the withdrawal of each person into her uniqueness will prevent rather than foster conflict.

Egoism then does not deny union between individuals. In fact it may well foster genuine and spontaneous union. For

"The individual is unique, not as a member of a party. He unites freely and separates again."

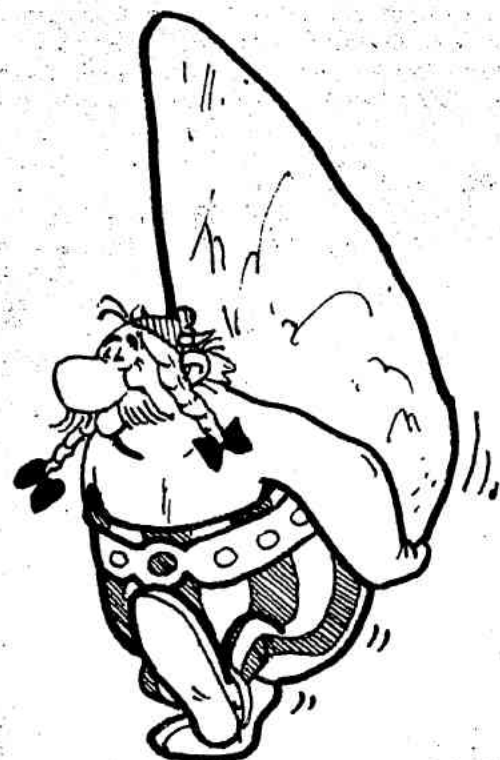
Relevance

In this age of automation and mechanization any call for expression of self will and individualism is relevant and necessary to counter the stagnation of anonymity and mass ethics. Self-expression is essential in any move to change (or remove) a society which idealizes conformity and impresses it on its population. The concept of "ownness", as Max Stirner delineates it, is critical to a truly free union of people.

A 20th Century view of Stirner would probably benefit from a lot less of his bullshit about "power", "conflict of wills" and "force". These concepts, while basic to Stirner's philosophy, are likely to be counter-productive, even for the egoist. Stirner's ideas of ownness and personal independence and a "union of egoists" are valuable and relevant, but all these aspects can probably be reached by a peaceful integration of individual wills rather than a primal conflict between them. I personally believe amoral cooperation between egoists to be just as fundamental as amoral conflict between them. Furthermore, it does not seem necessary for each person to defend by force their own uniqueness if no individual were wishing to defy it.

Dave Barz
Scott Ogilvie

THE
EGOIST



WHAT DOES
THIS MEAN?





ROXBBY DOWNS

Roxby Downs is a place in South Australia where there's going to be a uranium mine: they're already working on the site. So what, you may say: uranium has been mined before, it'll keep on being mined as long as it's there, that's that. Well, this one's different. Roxby Downs is going to be the largest uranium mine in the world, four times larger than the biggest in Australia now. And now is the time to stop it; because now we know uranium mining is not just unsafe and environmentally unsound (and wouldn't those be good enough reasons to stop it), it's even uneconomic. And there is also the question of nuclear weapons: where do atomic bombs come from, if not uranium? India's bomb was produced with fuel from a civilian nuclear reactor, and Reagan's announced that the US military is now going to use weapons-grade material from supposedly civilian reactors: the peaceful atom is a dangerous myth. If Australians want peace there are two things we must do: the first is to do with the US bases in Australia (with which you're hopefully familiar); the second is to do with our uranium, which our profit-hungry mining companies are perfectly happy to give to anyone with the money.

Roxby Downs will be unsafe:

Radon and radioactive dust will be sucked out of the mining shaft by several huge ventilation exhausts. The radon and its radioactive decay products will settle in the area, to be breathed in by workers and residents and trees and cows etc. There is no 'safe' level of radiation, it's just a question of how much your government thinks you should have to put up with. Uranium miners and their families have much higher rates of lung cancer and leukemia than the general population: now South Australians will all be in that boat. Four hundred hectares of tailings (about 150 football fields) will be left in the desert, just stacked up in mounds up to 30 metres high (for the wind and the animals to play with). These tailings will of course be dangerously radioactive for hundreds of thousands of years, and will contaminate soil, water, plants, animals, air, the lot.

Yellowcake will be transported from Roxby Downs for shipment from Port Adelaide at a rate of 70 truckloads per year. The Companies involved (Western Mining Corporation and British Petroleum) have blithely estimated an accident risk rate for these transports of one in twenty-four: a probability of three accidents per year. At this point I would like to remind you that bank accounts are immune from radiation, which might help you understand the logic of uranium mining.

But won't Roxby Downs provide employment?

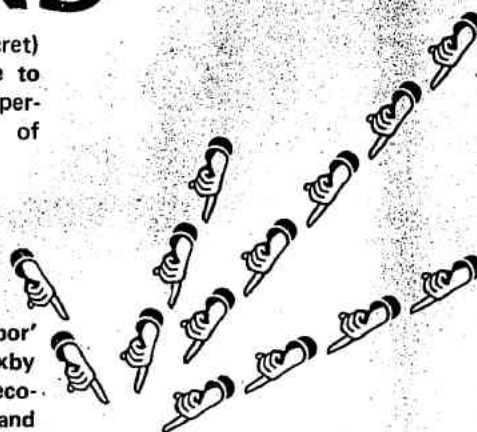
Well unfortunately Roxby Downs has had a great case of the 'disappearing jobs' disease. Liberal Premier Tonkin originally claimed it would provide 5,000 direct and 50-60,000 indirect jobs. By the time of Roxby Management Services' Environmental Impact Statement they had to trim this to 2,430 direct and 5,700-8,300 indirect jobs. At this stage it should be pointed out that the Indenture Bill (the agreement between the Government and the Companies) provides for the State of SA to provide free services costing more than \$50 million and 150MW of power from the Electricity Trust at cost price (1/3 of the total output of the new Northern Power Station). Doesn't that make you wonder about whether more jobs mightn't be created for the same money in some less high-tech capital-intensive industry? On the matter of the agreement between the companies and the state, those of you who are suspecting that it might be the companies who benefit from uranium mining, rather than the people, will only have your cynicism reinforced by the disclosure

(you'd think they'd keep it a secret) that the companies don't even have to pay any royalties until the whole operation reaches a certain level of profitability!

Why then does the supposedly 'Labor' Bannan government still claim Roxby will provide a boost to the State's economy, increasing money flow and employment, which far outweighs the more-or-less-eternal consequences in health risks terms? I think this would have to rate as one of the great mysteries of the twentieth century.

What about Land Rights?

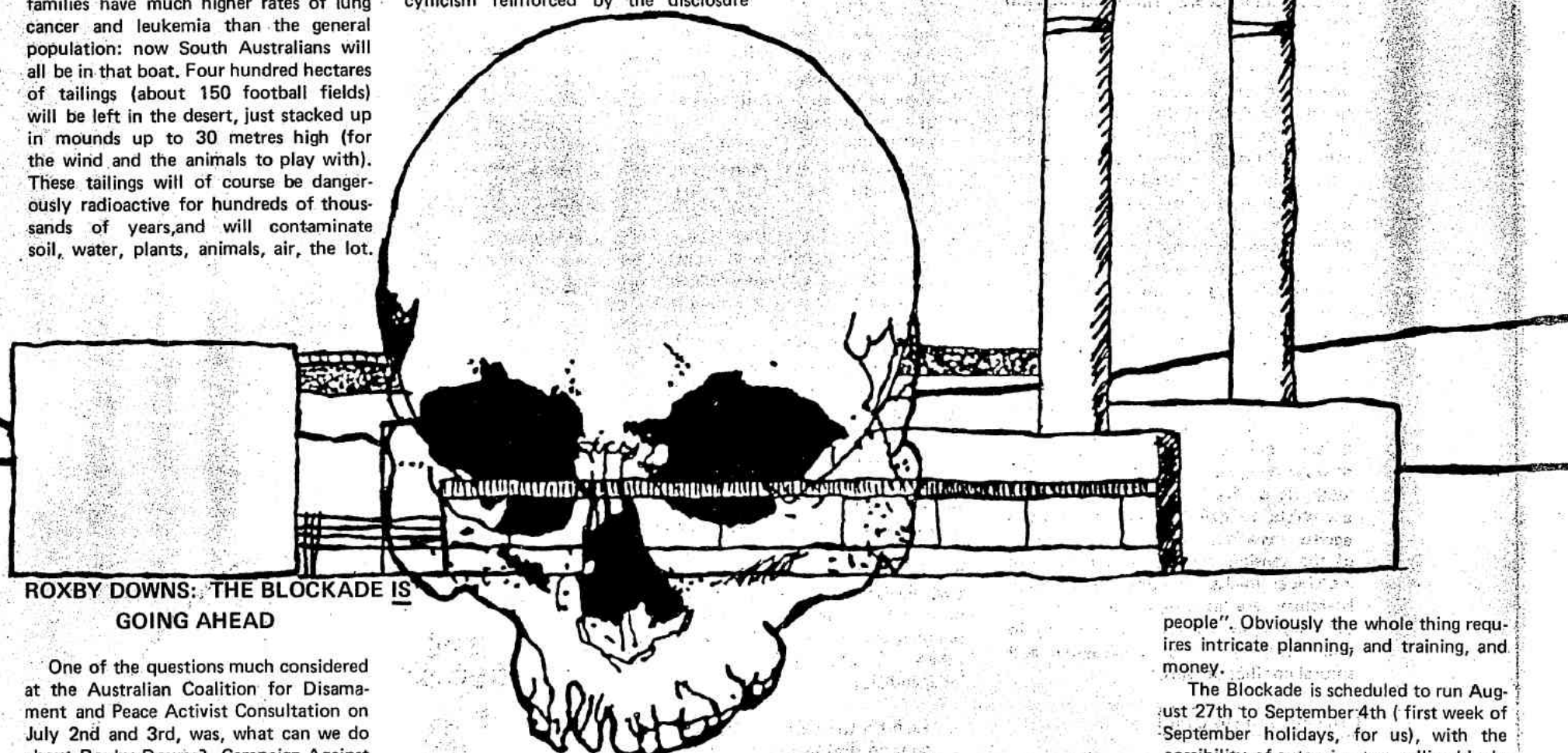
Those cynics amongst you probably imagine that Aborigines have been treated like dirt once again. Surprise surprise. The main mining shaft has already destroyed one of the Kokatha people's significant sites. The Companies and their bank-accounts are busily ignoring the independent report prepared for the Kokatha (the traditional owners of the area) in their plans.



What can we do to stop these selfish pigs?

Thought you'd never ask. The Coalition for a Nuclear-Free Australia is organising a Blockade of the Project starting on August 27. Direct Action Will Stop Nuclear Power! Although there's also the possibility that Large Sums of Money and Conservative Governments Will Stop Direct Action.

More information from the Environment Centre, Kingsley Street. This article brought to you by Student Disarmament Group.



ROXBBY DOWNS: THE BLOCKADE IS GOING AHEAD

One of the questions much considered at the Australian Coalition for Disarmament and Peace Activist Consultation on July 2nd and 3rd, was, what can we do about Roxby Downs? Campaign Against Nuclear Energy (South Australia) were able to inform Canberra residents (previously slightly in the dark) of the extent of preparation for the Blockade. There are, of course, several angles for working against this new mine: it can be done, if the ALP Platform-Interpreting-Team can be made to concede that mining Roxby is in fact mining uranium, even if there are other minerals there, on the grounds that the quantity of uranium involved may exceed the total in all other Australian deposits. The first way is *publicising*, which could be

telling your friends and family, getting them to understand the implications, or it could be ringing your local MP (particularly, of course, if you hail from South Australia). The second way is *fundraising*, which could include donations as a fairly obvious means. Since there's no Roxby Action Group in Canberra, you could send it direct to Roxby Action Group, C/- CANE, 291 Morphett St., Adelaide, 5000.

Or, you could forward it to Friends of the Earth, C/- Environment Centre, Kingsley St., for the expenses of Canberra

people taking the third option: **GOING TO THE BLOCKADE!** Yes, you too could be part of a program of non-violent action, to stop this filthy mine: affinity groups are forming now! Training will be conducted in Canberra, or if you can't get organised there'll be a Last-Ditch Staging-and-Training Camp at Port Augusta.

It'll be tough in the desert: "respect for the environment" is one of the important constraints on actions associated with the Blockade, another being "nothing harmful or offensive to the Kokatha

people". Obviously the whole thing requires intricate planning, and training, and money.

The Blockade is scheduled to run August 27th to September 4th (first week of September holidays, for us), with the possibility of extension to a rolling blockade, depending on the general meetings at the site (which will run the whole show, in giving direction to a Co-ordinating Committee). You can do it. We can do it.

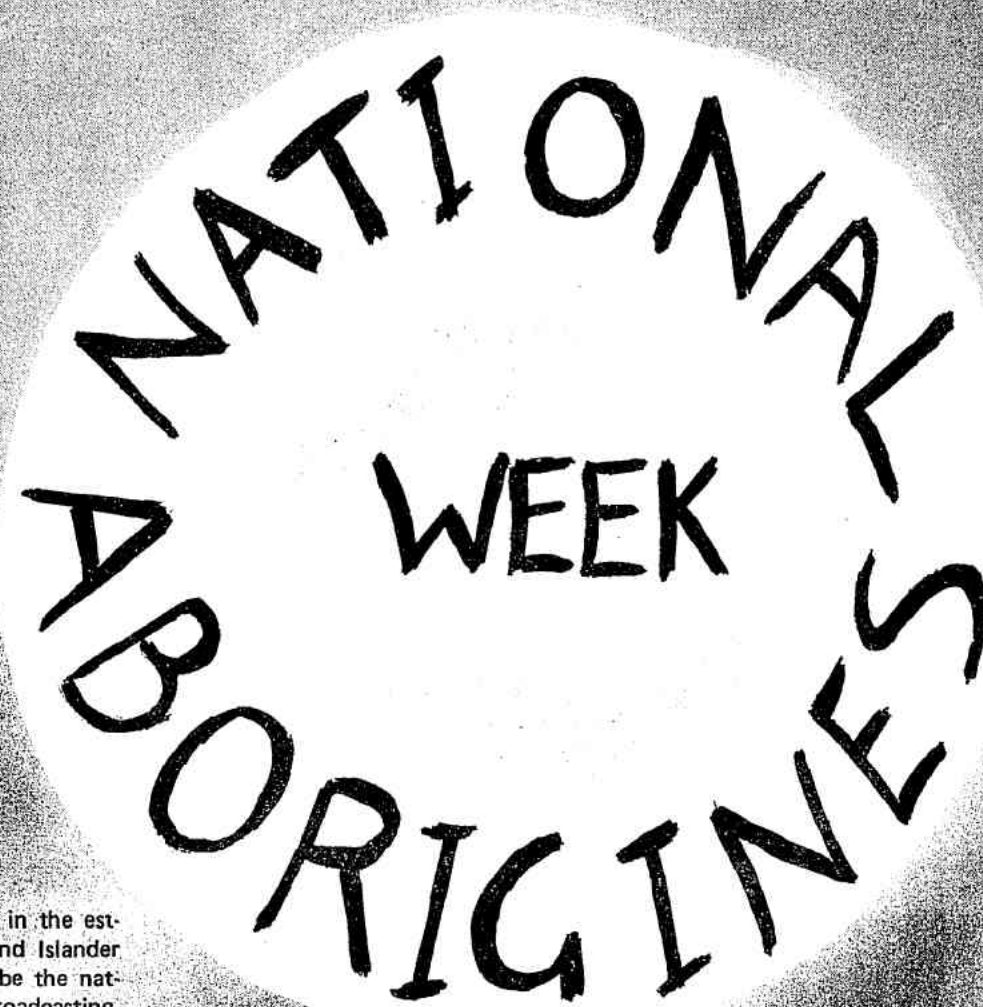
If you're interested in working in a Canberra affinity-group, just get your name and address to the Friends of the Earth, C/o the Environment Centre, 47 3064, and they'll contact you. Training will start at the end of July, hopefully so *the sooner the better*. Don't forget to sting your public service friends for funds, eh.

BOYCOTT BP

NATIONAL ABORIGINES' DAY

NADOC

1938 - 1983



This year National Aborigines' Day falls on July 8. For over 20 years, National Aborigines Day has been the highlight of the year for Aboriginal people and their supporters. In all capital cities, many regional centres and communities, a week or more of activities lead up to this day of celebration. But it was not always so.

The observance of a special day for Aboriginal people can be traced back to 1938. In that year, to mark the 150th anniversary of the landing of the First Fleet at Sydney Cove, two Aboriginal organisations — combined to hold a Day of Mourning.

In 1932 William Cooper, from Cummeragunga, formed the Australian Aborigines League in Melbourne. In protest at the conditions under which Aboriginal people were forced to live, Cooper drafted a petition signed by many Aborigines, for presentation to King George V. The Commonwealth Government of the time informed him this would be an

unconstitutional act. In February 1935, Cooper called for a deputation to the Federal Minister for the Interior, asking for representation of Aboriginal people in Parliament, a unified, national Department of Native Affairs and state advisory councils on Aboriginal Affairs. Nothing came of this move. In October 1937 Cooper presented his royal petition to the Commonwealth Government asking that the petition be delivered to the King. The Government was slow to react. On 13 November Cooper called a meeting of Aboriginal people, suggesting they hold a Day of Mourning on the next Australia Day, 26 January 1938, to publicise their cause.

From about 1924 to 1927 an Australian Aborigines' Progressive Association (AAPA) had held three annual conferences but were hounded by the police and had to give up their work. William Ferguson, later the first Aboriginal to stand for Parliament, was inspired by the AAPA and called a public meeting

in June 1937 to launch the Aborigines Progressive Association. Ferguson and Cooper planned the first Day of Mourning together. For the protest, Ferguson and J.T. Patten, the APA President wrote a pamphlet entitled: 'Aborigines Claim Citizen Rights!'. It was an appeal for a new Aboriginal policy, full citizenship status, equality and land rights.

William Cooper suggested also that there be some kind of permanent Aborigines Day. He wrote to the National Missionary Council of Australia on 31 January 1939 requesting their assistance in promoting a permanent Aborigines Day.

28 January 1940, the Sunday preceding the Australia Day holiday became the first Aboriginal Sunday. This was to continue for the next 15 years. In time it was felt that the impact of this Sunday observance was not great enough.

In 1955, the suggestion came from NIMCA that the day should be put on a

national basis. The object was to bring the people of non-Aboriginal descent together with the Aboriginal people at the time of the Commonwealth Day celebrations and thus to give the Aboriginal people a more prominent position in the national life. The day was to be observed on the first of July. The first National Aborigines Day was held in 1955.

In 1956, the National Aborigines Day Observance Committee was formed with the support and approval of the Federal and State governments, the churches and Aboriginal organisations.

The term NADOC is used with reference to all the celebrations and observances. Aborigines' Week and Aborigines' Day and Aboriginal Sunday are now celebrated on the Friday and second Sunday respectively.

The growing Aboriginal media — 'We have something to say'

Every year, National Aborigines' Week celebrations are centred around a theme. This year the theme is 'Let's Talk — We have Something to Say', in recognition of World Communications Year.

NADOC planners want to emphasise the importance of communications among all Australians.

In recent years the Aboriginal people have increasingly seen the need for their own media. Newsletters, newspapers and other publications are put out by Aboriginal organisations. Aboriginal people are becoming increasingly involved in film and video making, for the cinema, television and community use.

In early 1980, the Central Australian Aboriginal Media Association (CAAMA), was incorporated under the Aboriginal Councils and Associations Act to promote Aboriginal culture and identity and to encourage the development of an informed Aboriginal community in Central Australia. CAAMA produces radio programs and broadcasts.

CAAMA was instrumental in the establishment of the National and Islander Broadcasting Association to be the national voice of Aboriginal Broadcasting.

NAIBA Chairman, Lester Bostock, hopes that Aborigines currently being trained in broadcasting are given the opportunity of full-time employment in the broadcasting industry.

At the present time Aborigines are involved in programs broadcast from approximately 20 radio stations around Australia.

In early 1983, an independent Aboriginal video and media agency, Remote Area Media (RAM), was set up in the Northern Territory to provide a full range of media services for people living in remote areas.

THE ABORIGINAL FLAG

A number of flag-raising ceremonies take place around Australia during National Aborigines Week. The Aboriginal flag is flown singly and with the Australian national flag.

The Aboriginal flag, as depicted here, was first flown, as far as can be ascertained, at the Aboriginal Tent Embassy on the lawns of Parliament House, Canberra in 1972.

It was decided at that Embassy that the Aboriginal nation needed a flag. A number of designs were submitted. That of Harold Thomas, an Aranda elder from Central Australia, was selected.

The three parts of the flag represent the People, the Earth and the Sun.

Black represents the Aboriginal people whose ancestors have lived in Australia for tens of thousands of years.

Yellow represents the sun, the giver of life.

Red represents the colour of the Earth.

The Aboriginal flag is not recognised at present as an official flag under the Flags Act 1953-75. The flag does, however, have symbolic significance to Aboriginal people. There are also many other Australians who are sympathetic to that sentiment.

